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HOMER

ODYSSEY, BOOK IX.

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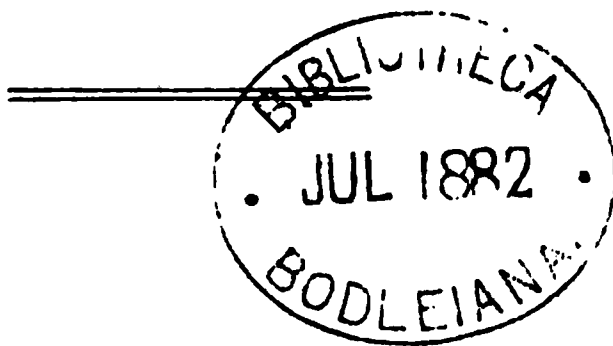
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HOMER
ODYSSEY, BOOK IX.

WITH
INTRODUCTION AND NOTES FOR SCHOOLS.

BY
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P R E F A C E .

THE present edition is intended primarily for school-boys, particularly those who are reading Homer for the first time ;

E R R A T A .

Please make the following corrections :

At page xix of Introduction, line 5, *read* \bar{a} for \check{a} .

At page 20, line 541 (of text) *read* ἐκλύσθη for κλύσθη.

At page 26, line 12, *read* later for latter

„ „ 39 „ 1 „ any „ my

„ „ 51 „ 14 „ ἕως, εἰως „ ἕωσε, ἰως

„ „ 58 „ 2 (from end) *read* οὐτάζω for οὐ άζω

„ „ 63 „ 12 *read* τί for (2nd) τι

„ „ 70 „ 12 „ ἔπεα πτεα

„ „ 73 „ 20 „ ἔστηκα „ ἔστηκα

„ „ 78 „ 6 (from end) δὲ μέγα for δὲ μέγα

The fulness of the Notes makes a long Introduction undesirable ; so instead of a very brief and imperfect sketch of Homeric Grammar generally, I have thought it best to give a short Summary of the grammatical matter of this book, which will serve practically as an Index to the forms and constructions which occur, referring those who require a more complete and systematic introduction to Homer generally, to the excellent editions of single books which have followed a different plan, and which are fortunately within everyone's reach.

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P R E F A C E .

THE present edition is intended primarily for school-boys, particularly those who are reading Homer for the first time ; for this reason the grammatical forms and constructions, and metrical peculiarities, are treated with some detail in the Notes, which naturally command far more attention than references to an Introduction, too often disregarded.

At the same time, with the view of making the book useful to more advanced students, I have followed Mr. Sidgwick's example in placing the notes on Epic forms within square brackets, so that they can be easily passed over. The more advanced etymological and grammatical notes, intended for such readers, I have thought best to put in the form of supplementary notes at the foot of the page, lest beginners should waste time over them. I have sought to give the reasons for peculiar etymological and metrical phenomena, which will account for the frequent appearance in the Notes of the characters *F* and *j*.

The fulness of the Notes makes a long Introduction undesirable ; so instead of a very brief and imperfect sketch of Homeric Grammar generally, I have thought it best to give a short Summary of the grammatical matter of this book, which will serve practically as an Index to the forms and constructions which occur, referring those who require a more complete and systematic introduction to Homer generally, to the excellent editions of single books which have followed a different plan, and which are fortunately within everyone's reach.

The text given is that of La Roche's edition of 1867, which I have only departed from once (in bracketing an undoubtedly spurious line). I have not felt free to change La Roche's spelling of particular words, as ἀπορήξας, ἀπορώξ, for that commonly received, as his reading is always supported by the highest ancient authority. Similarly in the case of forms like ἡπειρόνδε, which La Roche edits ἡπειρον δέ. I have always called attention to such forms in the Notes, showing the common spelling, lest any confusion should arise.

In accentuation, also, I have followed La Roche (whose few variations from the ordinary rules are duly noted in the Introduction), except in the case of merely traditional accents, like ὄφρα οἱ, which cannot well be reduced to rule, and would prove perplexing.

I have consulted the commentaries of Nitsch, Ameis, Merry and Riddell, and Prof. Mayor, whose excellent edition of Book 9 covers quite distinct ground from the present one. I need hardly apologise for my frequent quotations from the Translation of Messrs. Butcher and Lang, which for beauty of language, combined with fidelity, cannot be surpassed, and should be carefully studied by all who wish to acquire a good style of Homeric translation. Everything taken directly from it is indicated by the letters B. L., but many more translations are doubtless suggested by reminiscences of it.

I have given frequent references to Prof. Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, which treats the verbal constructions more logically and with fuller examples than any similar work in our language.

For etymology I am indebted chiefly to Curtius's *Principles of Greek Etymology*, *Elucidations of the Greek Grammar*, and *Greek Verb*: also to Seiler's *Homerische Wörterbuch*. I have given no references to Curtius's books; their very full indices rendering such unnecessary.

Most of the abbreviations used in the Notes are either familiar or self-evident, such as those representing the names of Moods, Tenses, Cases, Parts of Speech, &c. The less obvious ones are here given :

abs. *absolute* ;
 acc. to, *according to* ;
 apod., *apodosis* ;
 app., *apparent* ;
 beg., *beginning* ;
 cf., *confer, i.e. compare* ;
 conj. *conjunction* ;
 conn., *connected* ;
 contr., *contracted* ;
 der., *derived* ;
 diff., *different* ;
 equiv., *equivalent* ;
 esp., *especially* ;
 etym., *etymology* ;
 exc., *except* ;

foll., *following* ;
 hist., *historical* ;
 irreg., *irregular* ;
 n., *note* ;
 obj., *objective* ;
 opp., *opposed* ;
 orig., *original or originally* ;
 prob., *probably* ;
 rel., *relative* ;
 sc., *scilicet* ;
 Skr., *Sanskrit* ;
 seq., *sequence* ;
 sq., *sequentia*.
 subj. *subjunctive* ;

INTRODUCTION.

HOMER.

ABOUT Homer himself nothing whatever is known. In ancient times, seven or more cities claimed the honour of being his birth-place. Tradition speaks of him as a blind itinerant bard of Asia Minor, who composed the "Iliad" and "Odyssey," and shorter poems called the "Hymns;" and the historian Herodotus was of opinion that he lived not more than four centuries before himself, *i.e.*, about the middle of the 9th century, B.C. But (1), in the poems themselves there is no proof whatever of Homer's blindness, and the vagueness of his allusions to colour is very doubtful evidence; (2), even from ancient times there has been a strong opinion, supported by considerable evidence, that the "Iliad" and "Odyssey" are the work of two distinct authors, living at different periods; (3), there are good reasons for believing that Homer was not a Greek of Asia Minor, but of the Peninsula, and that he lived at a very much earlier period than Herodotus supposed—namely, before the Dorian Revolution, or Return of the Heracleidae. The chief of these reasons (given by Mr. Gladstone, in his *Primer of Homer*) is, that the men, manners, and institutions which Homer describes with such vividness and detail, were essentially Achaian, ceased to exist as such upon the Dorian Revolution, "and could hardly have been reproduced by a poet remote from them in time, especially when there were no aids of literary and historical record." As to the name, it is very generally admitted that it is not personal, but conventional, and means "the Compiler" (ὁμοῦ-ἄρως) or "the Author."

HOMER

ODYSSEY, BOOK IX.

of Pisistratus. His chief argument was that poems of such length could not be composed or transmitted without writing, and that the art was unknown at the time of their original composition.

It is now generally admitted that writing, if known at all (there are only two vague references to it in the poems), was certainly not available at that time for the transcription of long compositions. But, on the other hand, the transmission of the poems by memory alone is proved to be no impossibility ; while the fact that Solon prescribed a regular order for the recitation of the poems, favours the opinion that they existed in some definite form before the recension of Pisistratus.

Many newer theories have been framed about the Iliad. Lachmann resolves it into eighteen separate lays, by different authors ; Grote into two Epics, an original Achilleis and a later Iliad, which were somehow welded together. Conjecture has dealt far less freely with the Odyssey, as its unity of design and subject are much more apparent ; even it, however, has been resolved by German ingenuity into an Odyssey and a "Telemachy." Prof. Geddes, of Edinburgh, supposes* two poets, an Achillean and an Odyssean, who are responsible for those portions of the Iliad respectively in which Achilles or Odysseus is prominent ; but the latter alone for the Odyssey.

In any case, there can be little doubt that the Iliad and Odyssey, whether by the same or by different authors, were not the first beginnings of poetry in Greece, but arose out of a set of older and shorter Epics, possibly out of an early ballad literature. The allusions in the Il. and Od. to bards of the Trojan period, *e.g.*, Phemius and Demodocus, as well as other unconnected legends, show that many such lays must have been recited long before, whether the ballad was the oldest

* In his book, "*The Problem of the Homeric Poems.*"

form of poetry, or the ceremonial hymns of priests, as seems more likely. The very polish and beauty of the poems show that the art of poetry must have been highly elaborated already, and the artificial character of the dialect points to the same conclusion.

DIALECT OF HOMER.

It is important to observe that Homer's language is not so much a spoken dialect as a literary style. It is usually called Epic, sometimes Old Ionic, as its general character is undoubtedly Ionic, but it presents Aeolic peculiarities as well, and what is still more remarkable, old and later forms of the same words side by side; e.g. the Inf. in *-μεναι* *-μεν* and *-εν*; the Subj. in *-ωμι* and *-ω*, *ἦσθα* and *-ης*, *-ῆσι* and *-ῆ*; the Gen. in *-οιο* and *-ου*; Dat. pl. in *-εσσι* and *-σι*, &c. In this latter respect, as Mr. Monro points out,* our English poetical style affords a striking parallel: thus it allows the archaic 3rd sing. in *-eth*, past tense in *-ed*, the pronouns *thou*, *thee* and *ye*, the possessives *mine* and *thine* for *my* and *thy*, &c. Evidently, as with us, the influence of the archaic forms and phraseology made itself felt in the literature of the time, without excluding the forms of the actually spoken language. This consideration also accounts for the stock epithets and oft-recurring phrases, many of which can hardly have been used with a conscious and definite meaning.

THE ODYSSEY.

The subject of the Odyssey is the Return of Odysseus to Ithaca, and his vengeance on the Suitors of his wife Penelope. His wanderings on the homeward voyage, after the capture of Troy, occupied 10 years; but the action of the poem is limited to 40 days.

* In his edition of Iliad i. (Clar. Press).

It begins with a divine decree for his departure from the isle Ogygia, where the nymph Calypso had detained him, sore against his will, seven years. Meanwhile, his son Telemachus is incited by Athena to sail in search of his father (Bk. 1). Accompanied by Athena, in the form of Mentor, he visits Nestor at Pylos (Bk. 2). Thence he proceeds to Sparta, and is kindly received by Menelaus and Helen (Bk. 3), from whom he learns of his father's detention in Ogygia. The Suitors plot to waylay and kill Telemachus on his return (Bk. 4). At the bidding of Zeus, Calypso at last allows Odysseus to sail for home. Shipwrecked by Poseidon, he is miraculously saved, and lands on the country of the Phaeacians (Bk. 5). He is discovered by the king's daughter Nausicaa, and conducted to the city (Bk. 6). He is graciously received by King Alcinous (Bk. 7), receives his promise of an escort to Ithaca, and, at his request (Bk. 8), recounts his adventures since the fall of Troy:—the fight with the Cicones, visit to the Lotophagi, blinding of the Cyclops (Bk. 9); visit to Aeolus, destruction of fleet by the Laestrygones, and adventures with Circe (Bk. 10); his voyage to the infernal regions, where he learns his future from the shade of Teiresias, and sees many old friends (Bk. 11); his escape from the Sirens, and the destruction of his ship and comrades for their sacrilege in killing the sacred kine of Helios, in Thrinacia, concluding with his own landing on Calypso's isle (Bk. 12). He is then carried by a Phaeacian ship to Ithaca (34th day from the beginning of the poem) and disguised as an old beggar by Athena (Bk. 13). He is kindly treated by his faithful swineherd Eumaeus (Bk. 14), while Telemachus, warned by Athena, returns from Sparta, avoiding the Suitors' ambush (Bk. 15); meets and recognises his father. They plan revenge on the Suitors (Bk. 16). Odysseus enters his palace as a beggar, and is roughly treated by Antinous (Bk. 17); forced to fight the beggar Irus, and again insulted by the Suitors, who

lavish gifts upon Penelope (Bk. 18). Unrecognised by the queen, he is almost revealed by his old nurse Eurycleia (Bk. 19). Next day is a feast of Apollo; Odysseus suffers fresh insults, and the gods send omens of judgment (Bk. 20). Penelope consents to marry the Suitor who can perform feats with her husband's bow. When all fail, the bow is at last handed to its owner, who with ease performs the required feats (Bk. 21). He then reveals himself, and shoots down Antinous and others of the Suitors. Telemachus procures arms, and, aided by Athena, they destroy all that remain (Bk. 22). Odysseus is recognised by Penelope (Bk. 23) and meets his father Laertes. Their struggle with the kinsmen of the Suitors is stopped by intervention of Zeus (Bk. 24.)

Books 9-12 were in ancient times called 'Αλκίνου ἀπόλογοι, "the story told to Alcinous."

LANGUAGE.

The grammatical forms and constructions having been already rather fully referred to in the notes, a systematic introduction to Homeric Grammar would make this volume too large. I will therefore merely recapitulate, in the form of a summary, the principal Epic forms and constructions which actually occur in Book 9, referring the student who desires fuller information on Epic Accidence to the notes in the *Student's Greek Grammar*, or the summary at the end of Abbott's *Greek Accidence*; and for both Accidence and Syntax to Mr. Merry's admirable books;* to Mr. Sidgwick's very lucid sketch of the Language of Homer in his edition of *Iliad*, Bks. 1 and 2; and to the most systematic and comprehensive *Essay on Homeric Grammar* in Mr. Monro's edition of *Il.* 1 (Clar. Press).

* School edition of the *Odyssey* (2 vols.); *Odyssey*, Bk. 2; *Specimens of Greek dialects*; all in the Clarendon Press Series.

SUBSTANTIVES.

1st Declension.

1. η for ā always in the sing. *e.g.* γαίης (28) θήρην, 158.
2. Nom. sing. -ᾶ for -ης in some words, *e.g.* νεφεληγερέτα, 67.
3. Gen. sing. -αο or -εω from nom. -ης, *e.g.* Ἀτρείδεω, 263.
4. Gen. plur. -αων or -εων, *e.g.* θεάων (29) ναυτέων, 138.
5. Dat. plur. -ησι or -ης, *e.g.* θύρησι (417) κώπης, 489.

2nd Declension.

Gen. sing. -οιο, *e.g.* θανάτοιο, 63.

3rd Declension.

1. Nouns in -ης -ος -ας are generally uncontracted, *e.g.* ἄγγεα (222) ἄλσעי (200) οὔδει, 459.

2. Nouns in -ις either retain ι in case-forms or substitute η, *e.g.* πόλιος, 41. Dat. sing. in -ι or -ε. Dat. plur. sometimes -ισι. Acc. plur. sometimes -ις, *e.g.* ὄις, 244.

3. Nouns in -εϋς form cases with η not ε, (excepting some proper names), *e.g.* τοκήων, 33.

4. The Dat. plur. ends in -σι, σσι or -εσσι, *e.g.* χερσί (416). σπέ-σσι (30) σπή-εσσι (400) χείρ-εσσι (487) δεπά-εσσι, 10.

5. The Homeric form of ναῦς is νῆϋς, or νηῦς, Gen. νηός or νεός, Dat. νηϊ, Acc. νῆα or νέα. Gen. plur. νηῶν or νεῶν, Dat. νηυσί, νήεσσι, νέεσσι, Acc. νῆας or νέας.

The Epic termination -φι(ν), representing the Gen., Dat. or Locative, is appended to the stem, the final letter of which is strengthened to η in the 1st Declension, *e.g.* βίηφι, 406.

ADJECTIVES.

1. Adjectives of double form frequently occur, *e.g.* ἐλάινος (382) ἐλαϊνεος, 320; αἶγeos (320) with αἶγειος; πτολιπόρθιος (504) with πτολίπορθος.

2. The comparative and superlative forms in *-ων, -ιστος* are more frequent than in Attic, *e.g.* γλύκιον, 34.

3. The adj. πολὺς forms πολέος in gen. as well as πολλοῦ, and so throughout the plural, *e.g.*, πολέων (352); and on the other hand πολλόν occurs in neut. and acc. masc. sing. *e.g.* 45.

PRONOUNS.*

1. Epic forms of the Personal Pronouns.

| | | |
|---------------------------------------|--------------------------------|--------------------|
| Nom. S. ἐγών | τύνη | εἶο, ἔο |
| Gen.—ἐμεῖο, ἐμέο ἐμεῦ, μεῦ, ἐμέθεν | σεῖο, σέο, σεῦ σεθεν, τεοῖο | εὔ, ἔθεν |
| Dat.— | τεῖν, τοι | ἐοῖ |
| Acc.— | | ἐέ, μιν |
| N. and A. Du. νῶι, νώ | σφῶι, σφώ | σφωέ (acc.) |
| G. and D.—νῶιν | σφῶιν | σφωίν |
| Nom. P. ἄμμες | ὔμμες | |
| Gen.—ἡμείων, ἡμέων | ὔμείων, ὔμέων | σφείων, σφέων |
| Dat.—ἄμμι | ὔμμι | σφι |
| Acc.—ἡμέας, ἡμας, ἄμμε | ὔμέας, ὔμμε | σφείας, σφέας, σφε |

2. Possessive Pronouns: *τέός* (355) 'thy'; *έός* (533) and *ός* (28) 'his'; *ἄμός* or *ἁμός*, 'our'; *ὔμός* (284) 'your'; *σφός* 'their.'

3. The Interrogative *τίς* forms Gen. sing. *τέο* or *τεῦ*, Dat. *τέφ* Gen. plur. *τέων*, Dat. *τέοισι*. So with the Indefinite *τις*, *e.g.* *τευ*, 497. *ὅστις*, written *ὅς τις* (94) has a form *ὅτις*, neut. *ὅττι* (402) Gen. *ὅττεο*, *ὅτεν*, Dat. *ὅτεφ*, Acc. *ὅτινα*. Plur. Nom. neut. *ἄσσα* Gen. *ὅτεων*, Dat. *ὀτέοισι* Acc. *ὀτινας*, *ἄσσα*.

4. The Reflexives *ἐμαντοῦ*, &c., do not occur. As separate words we find *σ' αὐτόν* (406), *ἐμοὶ αὐτῷ* (421), but not necessarily with a reflexive force; thus at 406 *σ' αὐτόν* is equiv. to *αὐτὸν σέ*, 'thee thyself,' *αὐτόν* merely emphasising *σέ*. Compare *φράσσατο*

* Some of these forms do not occur in Book 9.

Πατρόκλῳ μέγα ἥρλον ἡδὲ οἱ αὐτῷ Il. 23. 126, where αὐτῷ merely emphasises οἱ, which already possesses the reflexive sense, beside the simply personal, e.g., ἔρριψεν ἀπὸ ἑο, 398 (reflexive); but εἶροντο . . ὅττι ἐ κήδοι, 402 (personal).

PREPOSITIONS.

Epic forms of prepositions: προτί (147) and ποτί (289) for πρόσ; ἐνί (11) εἰνί (417) and εἰν (392) for ἐν; ἀμφίς (399) for ἀμφί.

The preps. ἀνά κατά παρά suffer apocope (loss of final vowel) accompanied where possible by assimilation of the preceding consonant, see note on ἀμβαίνειν, 178.

Several double or compound preps. occur, e.g. παρέκ (116, 488) ὑπ' ἐκ, 489; cf. ἀπόπροθι (18) from ἀπόπρο.

ADVERBS.

The chief adverbial suffixes which occur are:

1. To denote *place where*: -θι, e.g. αὐτόθι (29) ὄθι, 50; -ου, e.g. ὁμοῦ (69) αὐτοῦ, 96.

2. *Place whence*: -θεν, e.g. Ἰλιόθεν (39) οὐρανόθεν, 69; also -θε(ν), e.g. ἀνευθε (26) ἐκάτερθε, 386.

3. *Place whither*: -σε, e.g. ὑψόσε, 240; -ζε, e.g. θύραζε, 461; -δε, e.g. οἴκαδε (261), see on Accentuation; -δισ, e.g. χαμάδισ, 290.

4. *Manner*: -α, e.g. αἰψα (86) ὄχα, 420; -δον, e.g. σχεδόν, 280; -τι, e.g. μελεῖστί, 291.

5. *From numerals*: -χα, -χθα, e.g. τρίχα (157) τριχθά, 71.

6. *From prepositions*: -ω, e.g. εἴσω (524) πρόσω, 542.

Other adverbs not used in Attic are ὄφρα (56), temporal and final; τόφρα (57), ἥμος (58), and ἄφαρ (328) temporal; also αὐτίς (354) and αὐτε (256) for αὐθις; ἄψ (314) and ἄψορρόν (282), which occurs in Sophocles.

VERBS.

1. Omission of augment is common.
2. Many reduplicated strong aorists act. and mid., e.g. ἐμέμῃκον (439), πεφιδοίμην, 277.
3. Iterative tense-forms in -σκον or -σκομένην, from impf. or strong aor. e.g. ἔσκει (508) ἰαύε-σκον, 184.
4. Perfects of double form, see note on γεγάασιν, 118.
5. Non-thematic strong aorists (commonly called syncopated) are much commoner than in Attic, e.g. κλύ-θι (528) ἐξ-έφθι-το (163) ἐλέγ-μην (335) ἔδεκ-το, 353.
6. Fuller and older subj. terminations in -ομι -ησθα -ησι, e.g. ἐθέλῃσι, 520.
7. The subj. often takes a short vowel (in dual and 1st and 2nd per. plur.) see note on εἴδετε, 17.
8. The subj. of verbs like τίθημι, with stems in -ε, has -εω, -εομεν in the 1st person, see note on δαείω, 280.
9. The 1st. per. plur. mid. termination -μεσθα for -μεθα in historical tenses, e.g. δυνάμεσθα, 304.
10. The 3rd per. plur. term. of non-thematic historical tenses in -ν (for -ντ) in place of -σαν, e.g. μίγε-ν (91) ἔφα-ν, 413.
11. The 3rd per. plur. mid. and pass. term. in -αται -ατο for -νται -ντο after consonants and υ, sometimes after ν and η, e.g. ἔρχ-ατο (221) εἶ-ατο (545) ἀπολοί-ατο, 554.
12. The endings of the plupf. -α -εαs(ης) -ει (-ει rarely -η, e.g. ἦδη, 189) 1st and 3rd plur. -μεν and -σαν added directly to stem.
13. The old ending of infin., -μεναι or -μεν in non-thematic tense-forms, e.g. ἔδ-μεναι (476) δειδί-μεν (274), οὐτά-μεναι, 301; but -έμεναι or -έμεν (and -ειν) in thematic forms, e.g. ἐσθ-έμεναι 479.
13. The infin. of strong (2nd) aor. ends in -έειν (contr. -εῖν), e.g. βαλέειν, 137.
14. The σ of weak (1st) aor., if preceded by a short vowel, may be doubled, e.g. δασσάμεθα (42) ἐρύσας, 99.

15. Some weak aorists are formed without σ , *e.g.* $\chi\epsilon\upsilon\epsilon$ (210) $\epsilon\kappa\eta\alpha$, 553.

16. Some weak aorists of verbs with liquid stems have σ , *e.g.* $\epsilon\kappa\acute{\epsilon}\lambda\sigma\alpha\mu\epsilon\nu$, 546.

17. Verbs in $-\alpha\omega$ usually undergo either contraction or 'assimilation.' See note on $\pi\epsilon\rho\acute{o}\omega\sigma\iota$, 129. Verbs in $-\omicron\omega$ often show a peculiar lengthening, *e.g.* $\acute{\alpha}\rho\acute{o}\omega\sigma\iota$, 108. Verbs in $-\epsilon\omega$ often show un-Attic contractions (1) $\epsilon\sigma$ or $\epsilon\sigma\upsilon$ into $\epsilon\upsilon$, *e.g.* $\iota\kappa\nu\acute{\epsilon}\upsilon\mu\epsilon\nu\alpha\iota$ (128) $\epsilon\acute{\iota}\sigma\omicron\iota\chi\nu\epsilon\upsilon\sigma\iota$, 120. (2) $\epsilon\epsilon\sigma$ into $\epsilon\iota\sigma$, *e.g.* $\alpha\acute{\iota}\delta\epsilon\iota\sigma$, 269.

18. The 2nd per. sing. mid. and pass. usually omits σ and remains uncontracted, leaving $-\epsilon\alpha\iota$ $-\epsilon\sigma$, *e.g.* $\kappa\acute{\epsilon}\lambda\epsilon\alpha\iota$ (274) $\epsilon\upsilon\chi\epsilon\sigma$ (412) $\acute{\alpha}\zeta\epsilon\sigma$, 478.

19. Verbs beginning with liquids and σ may double these letters with the augment and in composition with preps., *e.g.* $\epsilon\sigma\sigma\upsilon\sigma$ (467) $\upsilon\pi\omicron\sigma\sigma\acute{\epsilon}\iota\omicron\upsilon\sigma\iota\nu$ (385) $\epsilon\acute{\rho}\rho\acute{\iota}\psi\epsilon\nu$ (398) but $\epsilon\acute{\rho}\epsilon\zeta\alpha\varsigma$, 352. See note on $\pi\epsilon\rho\acute{\iota}\rho\acute{\rho}\epsilon\epsilon$, 388.

20. Many cases of peculiar augment are accounted for by a lost consonant, often F , *e.g.* $\epsilon\acute{\epsilon}\iota\pi\omicron\nu$ (171) $\kappa\alpha\tau\text{-}\acute{\epsilon}\text{-}\alpha\acute{\xi}\epsilon$ (283) $\acute{\epsilon}\phi\text{-}\acute{\epsilon}\text{-}\eta\kappa\epsilon$ (38) $\acute{\alpha}\pi\text{-}\acute{\epsilon}\text{-}\omega\sigma\acute{\epsilon}$, 81.

CHANGES OF SOUND.

1. Single consonants are often doubled, *e.g.* $\sigma\sigma$ in weak aor., $\delta\sigma\sigma\alpha$ (238) $\tau\acute{o}\sigma\sigma\eta\nu$ (265) $\delta\tau\tau\iota$ (402) $\delta\pi\pi\eta$, 457; often with some etymological reason, see section on Verbs, No. 19; and on Lost Letters. The converse occurs in the two proper names $\text{'}\text{Α}\chi\iota\lambda\epsilon\acute{\upsilon}\varsigma$, $\text{'}\text{Ο}\delta\upsilon\sigma\epsilon\acute{\upsilon}\varsigma$, 19,

2. Metathesis, or transposition of letters within a word; *e.g.* $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$ for $\theta\rho\acute{\alpha}\sigma\omicron\varsigma$, 381.

3. Metathesis of quantity; *e.g.* $\epsilon\acute{\iota}\omicron\varsigma$ (or $\eta\acute{\iota}\omicron\varsigma$, see note) for $\epsilon\acute{\omega}\varsigma$, 233.

4. Diphthongs instead of vowels; *e.g.* $\xi\epsilon\acute{\iota}\nu\omicron\iota$ (252) $\delta\alpha\epsilon\acute{\iota}\omega$

(280, see note) οὖνομα (355) νοῦσον, 411. The converse in ἑταροί, 88.

5. In many compounds η appears for ᾶ; *e.g.* ἀγ-ήνωρ (213) ἀν-ήμελκτοι, 439.

6. In many words η corresponds to Attic ᾶ; *e.g.* πρῆξιν (253) πρήσσοντες (491) κρητῆρος (9) ᾶκρητον (297) λίην, 477; besides the terminations of 1st Declension.

7. When contraction occurs, it follows the same rules as in Attic, except that εο or εου is often contr. into ευ. See on Verbs, No. 17. Some words are contr. in Epic, not in Attic; *e.g.* ἱρῶν, 553. The converse occurs, not merely in terminations; *e.g.* ἀέκων (405) πάις (πάϊς), 519.

8. Prothetic ε followed by a vowel, (see note on ἀέξετο, 56) is often dropped; *e.g.* εἴκοσι (241) but εἰκοσ-όροιο, 322. Cf. ἔρχατο (221) for ἐέρχατο, where the first ε is the reduplication.

LOST LETTERS.

As the characters *F* and *j* frequently appear in the Notes, it is necessary to explain why they are used.

I. *F* represents a lost letter of the Greek alphabet—the spirant Vau, or Digamma, as it is usually called, corresponding to the Latin consonantal *v*, and pronounced like our *w*. The character was actually used only in the old Doric and Aeolic dialects, and it is almost certain that it was never written in the text of Homer. Perhaps even the sound was lost at the time of the composition of the poems, and its recognition, which is optional (see below), would then be due to poetical tradition.

The influence of the Digamma is seen (1) in apparent hiatus; *i.e.*, a short vowel may remain unelided, or a long vowel unshortened, before any word which once began with *F*, *e.g.* ἄλλο ἰδέσθαι (28) πίονα οἶκον, 35. So too with prepositions in composition, *e.g.* ἐπιειμένον, 214; and with the augment

see note on ἔειπον, 171; (2) in lengthening a short final syllable by position *e.g.* μέλανός οἶνοιο, 346. In several words another initial letter has vanished with *F*; see notes on ἦς (28) ἄσμενοι (63) ἦδύ, 162. Occasionally *F* has disappeared after an initial consonant, but still exerts its influence; thus δέ δείσαντες, 236.

This employment of *F* is optional, not invariable, see note on ἄνακτος (452), where the principal digammated words occurring in this book are enumerated. On “prothetic” *a* or *ε*, as evidence of *F*, see note on ἀέξετο, 56.

II. The symbol *j* is used in the absence of any native Greek character, to represent another lost letter—the spirant Jod, as it is called, corresponding to the Latin consonantal *i* or *j*, and pronounced like our *y*. This letter must have fallen out earlier than the Digamma, as it was not written in any dialect, but its influence on the forms of words is far more important, chiefly on account of the remarkable changes it effects, *e.g.*, of *κ* into *σσ*, *δ* into *ζ*.*

Its influence on metre is not by any means so prominent. However, we find apparent hiatus before *ἰέμενοι*, 261; and the syllabic augment in *ἐφ-έ-ηκεν*, 38.

On the phenomena of labialism and dentalism, in which these spirants play a prominent part, see notes on *ἦπαρ* (301) *τέσσαρες*, 335.

III. An initial *σ* has been lost in several words, and is usually represented by the rough breathing; *e.g.* ἄλς (25) ὕπνος (333) ὕπτιος (371). It has no influence on the metre, but in composition occasionally asserts itself; *e.g.* *συνεχές* for *συνσεχές*, (74).

* See the sections on changes of sound in Abbott's *Greek Accidence*, or the *Student's Greek Grammar* (§§ 55-58) where, for the sake of simplicity, these changes are ascribed to the vowel *ι*. Compare Curtius' *Elucidations of his Greek Grammar*, § 55 sq.

ACCENTUATION.

1. The forms of the article ὁ, ἡ, οἱ, αἱ, when used in a pronominal sense, are accented oxytone, according to the rules of the ancient grammarians.

2. The fem. pronoun ἥδε is properispomenon ; thus, ἥδε.

3. The demonstrative adv. ὧς is accented ὦς in the particular combinations καὶ ὦς (258) οὐδ' ὦς.

4. The particle δε, denoting *direction to*, is commonly written as an inseparable enclitic suffix, *e.g.* ἥπειρόνδε, but as it differs from true suffixes in following complete case-forms (even the gen., *e.g.* Ἀϊδος δε), the ancient grammarians in such cases wrote it separate and accented ; thus ἥπειρον δέ (73), and this rule is followed in the present text.

5. Oxytone verbs, nouns or adjectives, if elided, throw back the acute accent to the penultima, *e.g.* λεύκ' for λευκά (77), εἶφ' for εἰπέ, 279.

6. Oxytone words, occurring before any stop whatever, are accented acute, not grave.

7. For accent of ῆ or ῑ see note on 175, and for “anastrophe,” see 6 n.

8. In the case of peculiar accents which cannot be reduced to rule, *e.g.* ὄφρά οἱ (248) ὅττι ἐ (402), the present text does not follow La Roche.

SYNTAX.

1. The Homeric uses of the article—demonstrative, attributive, and relative—all occur ; see note on τὰς δέ, 78.

2. The simple acc. after verbs of *motion to*, especially ἰκνέομαι, *e.g.* τὸν χῶρον ἀφικόμεθ', 181.

3. The neut. acc. is very often used adverbially, *e.g.* οἶά τε πολλὰ . . . περόωσι θάλασσαν, 128.

4. The ethical dative is freely used, *e.g.*, ὧς μὴ τίς μοι

ἀτεμβόμενος κίοι ἴσης, 42. So the dat. commodi, *e.g.* νηυσὶ καθείλομεν ἰστία, 149.

5. A plural verb with neut. pl. subject frequently occurs, *e.g.* πάντα φύονται (159) cf. 222, 440. In the first two cases the plural may be accounted for by the specification of different *kinds*, but this does not apply to the third.

6. The aorist is often used like the plupf., especially after the relative and adverbs of time, *e.g.* ἐπεὶ δὴ σπεῦσε (250), τὸ μὲν ἔκταμεν (320) less frequently (in primary sequence) like the perfect, *e.g.* ἐπεὶ φάγες, 347.

7. The perf. and plupf. are generally used as equivalent to our pres. and imp. (the perf. denoting a *state*, *e.g.* γέγωνε (473) ὀρώρει (69) ὀδῶδει (210) ἐκεκεύθει, 348.

8. The present is used like the impf. with adverbs implying past time, *e.g.* οὗ τι πάρος γε λελειμμένος ἔρχεται οἰῶν, 448.

9. The first per. sing. of the subj. is used in a sort of hortative sense, or to denote *will*, *e.g.* εἰ δ' ἄγε . . . ἐνίσπω, 37.

10. The subj. occurs with ὅτε, denoting indefinite time, where Attic use demands ὅταν, *e.g.* ἢ ὅτ' . . . ἔχῃ, 6; especially with ὥς ὅτε in similes, *e.g.* ὥς ὅτ' ἀνὴρ . . . βάπτῃ, 391.

11. The opt. occurs with ὅπως (in historical sequence) after verbs of *deliberation*, &c., where the Attic usage is the future (indic. or opt.) *e.g.*, μερμήριζεν ὅπως ἀπολοίαιτο, 554.

12. The aorist opt. occurs in dependent questions referring to future time (historical sequence), and represents the deliberative subj. in primary sequence, *e.g.* ὅς τις τολμήσειεν, 332.

13. Double dependent questions are introduced by ἥ, see notes on 175, 280.

14. Suppressed conditionals are frequent :—

(1.) Protasis suppressed, *e.g.* μάλα κ' ἀφθιτοὶ ἄμπελοι εἶεν, 133; cf 130, 131, 135, &c.

(2.) Apodosis suppressed, *e.g.* ὄφρ' αὐτόν τε ἴδοιμι καὶ εἴ μοι ξείνια δοίῃ (229), see note. Ameis describes this construction as a "sentence of wish," but coming always in historical sequence, and corresponding to αἶ κε with subj. in primary, it is quite distinct from εἴθε or εἰ γάρ with opt. (*e.g.* 523), though that construction too *may* have originally been the protasis of a conditional. In sense the construction of 229 closely approaches final sentences, as the connection by τε and καί testifies.

15. The infin. is used for the imper. *e.g.* φάσθαι, 504.

16. The infin. of *purpose* occurs with εἰμί, *e.g.* ὄφρα οἱ εἴη | πίνειν, 248; cf. εἰπεῖν, 457.

17. The pres. or aor. infin. is sometimes used for the future, chiefly with verbs of *promising, expecting, &c.*, implying future time, *e.g.* φάμεν αὐτόθ' ὀλέσθαι, 496.

18. The adverb πρίν is almost invariably followed by the infin. even in negative sentences *e.g.*, οὐδ' . . εἰσίδομεν πρίν . . ἐπικέλσαι, 148.

19. The participle is sometimes loosely used in the gen. referring to a subject in the dat. *e.g.* ἡμῖν . . . δεισάντων, 257.

20. The adverbial use of prepositions is very frequent, sometimes with ellipse of the substantive verb; also Tmesis or separation of the prep. in a compound verb. See note on ἔχῃ κατά, 6.

21. Parataxis, or co-ordination of sentences, in place of Hypotaxis, or subordination. See note on καί μεν, 20.

22. Asyndeton, or absence of connecting particles, both between adjectives and clauses, *e.g.* ὑπερφιάλων ἀθεμίστων (106), οἱ μέν, &c., 382.

23. Parenthetical and explanatory clauses; see 292 (οὐδ' ἀπέλειπεν), 319, 425, 432.

24. Epexegetis (appended explanation) in all its varieties; *e.g.* Κίρκη . . . Αἰαίη δολόεσσα (32), ἄγγεα πάντα | γαυλοί τε

σκαφίδες τε (223), τοὺς ἄλλους . . . ἐρίηρας ἐταίρους, 100. The Infin. is also used epexegetically, *e.g.* ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν αἰδοῦ (3), τάδε πάντα τελευτήσεσθαι . . . ἁμαρτήσεσθαι ὁπωπῆς (512); and the Participle, *e.g.* ὥς δ' ὅτ' ἀνὴρ . . . βάπτῃ . . . φαρμάσσων, 393. Sometimes an adverb is followed by an epexegetis, *e.g.* αὐτόθι . . . ἐν σπέσσι (30); sometimes a single word is explained by a clause, *e.g.* ξείνιος ὅς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ, 271.*

25. The σχῆμα καθ' ὅλον καὶ μέρος so-called, *e.g.* Κύκλωπα περὶ φρένας ἤλυθεν οἶνος, 362.

All the other regular constructions referred to in the notes, *e.g.*, the hortative subj.; the opt. of wish; conditional sentences; indefinite (conditional relative) sentences; dependent questions; repeated action expressed by past indic. with ἄν (apodosis) and opt. with relative or temporal particles (protasis), are found also in Attic.

PARTICLES.

Most of the Particles, viz. :—ἀλλά, ἄν, ἄρα, γάρ, γε, δέ, δή, ἦ, ἧ, καί, μέν, μήν, οὖν, που, τε, τοι occur in their ordinary Attic uses. The following Epic peculiarities are found :—

1. ἄρα occurs in the forms ἄρ (apocope) and ῥα (enclitic), 52.
2. γάρ in parenthetical explanatory clauses, *e.g.* 319, 432.
3. γε is very often attached to the (pronominal) article, for emphasis; *e.g.* τά γε, 109. ἐγώ γε often occurs, not ἔγωγε.
4. δέ is sometimes equiv. to δή. In the phrase εἰ δ' ἄγε (38) εἰ δέ perhaps = εἰα δή. On δέ in apodosis see note on τόφρα δέ, 57. οὐδέ sometimes = ἀλλ' οὐ, *e.g.* 216.

5. δή (*at last*) may begin a sentence, if followed by γάρ or τότε, *e.g.* 88.

6. ἦ (or ἧε) as affirmative, is generally followed by other particles; *e.g.* ἦ τοι, 43. As interrogative, it occurs in both

* Mr. Merry's section on Epexegetis is well worth studying.

members of direct double questions, *e.g.* 253; combined with *μή* in 405-6; and in the second member of indirect double questions; *e.g.* 176, 280.

7. *ἥ* (or *ἥέ*) occurs in the first member of indirect double questions, meaning *whether*; *e.g.* 176, 280.

8. *καί* occurs in apodosis like *δέ*, see note on *καὶ τότε*, 59.

9. *μέν* is sometimes peculiarly placed, thus—*ἐμὲ μὲν* (224), not *ἔταροι μὲν*, answered by *ἀλλ' ἐγώ*, 228. It is also repeated, with the pronominal article, where there is no antithesis; *e.g.* *τὸ μὲν* (320, 321) *τοῦ μὲν*, 325.

10. *που* (*I ween*), used in conjectures; *e.g.* 262.

11. *τε* is often used in combination with other particles; *e.g.* with *δέ* (26, 124); with the relative, *e.g.* 84; the article in relative sense, *e.g.* 254; with *ὅσος* (322) and *οἷος*, 128; and with the adverb *ὥς*, *e.g.* 292, 423.

The following Epic particles also occur:—

12. *αἶ* equiv. to *εἰ* (523). Used also with *κε* like Att. *εἰάν*, *e.g.* 520.

13. *αὐτάρ* (100) and *ἀτάρ* (83) meaning *but*.

14. *ἡδέ* (87) and *ιδέ* (186) *and*.

15. *κε(ν)* equiv. to *ἄν*, *e.g.* 79.

16. *νν*, shorter form of *νυν* (enclit.) 79.

17. *περ*, emphasizing the word it follows, *e.g.* *εἰ περ* (35) *ἔνθα περ* (543); often with the participle meaning *although*, like Att. *καίπερ*, *e.g.* 399.

18. *τῶ*, *therefore, then*, *e.g.* 458, 479.

METRE.

The following are the chief peculiarities of Epic metre, chiefly as compared with Latin hexameter verse:—

1. Spondaic lines, *i.e.* those in which the fifth foot is a spondee, are very frequent, *e.g.* 23, 55, 58, 66. Rarely the fourth foot also is a spondee, *e.g.* 78, 270.

2. A short vowel ending a word is lengthened by position if the next word begins with two consonants, or a double consonant; but the lengthening may or may not take place if the second of the two consonants is the liquid ρ , *e.g.* Ἀλκίνοε κρείον (2), δε πλῆθωσι τράπεζαι, 8.

3. On the other hand, a short final vowel occasionally remains short before two, or a double consonant, *e.g.*, ὑλήεσσα Ζάκυνθος (24) ἡε σκέπαρνον, 391.

4. A short vowel ending a word may be lengthened if the next word begins with a liquid, *e.g.* δε μέγα, 44. So occasionally with the sibilant σ , *e.g.* τε σάρκας, 293.

5. A short syllable at the end of a word is frequently lengthened when the next word apparently begins with a vowel; see section on Lost Letters.

6. A short syllable is often lengthened in arsis (that syllable in a foot on which the metrical stress or *ictus* falls), *e.g.* ἄσπαρτα (109), πρῆξι (253), ἀπονέεσθαι, 451.

7. A long final vowel or diphthong is regularly shortened in thesis (a syllable on which the *ictus* does not fall), if immediately followed by a vowel *e.g.* ἡμενοῖ (8) πανυπερτάτῃ, 25. The shortening distinguishes this hiatus from Nos. 8 and 9.

8. Apparent hiatus is very common; see on Lost Letters.

9. True hiatus sometimes occurs, generally at the caesura, *e.g.* 210, 261, 366, 374; also before particular words like *ἱερός* (56 and 553) probably on the analogy of those which have lost a consonant.

10. Synizesis, or the scansion of two syllables as one (without contraction) is very frequent; *e.g.* ἡνώγεα (44) Ἀτρείδεω (263) νέα (283); also Synecphonesis (between two words), *e.g.*, δε αὐτε, 311.

11. Unusual quantity of syllables in particular words, *e.g.* καλόν (3) ἰσῆς (42) is generally to be explained by lost letters; see notes. Variable quantity in some words; *e.g.*, ἀνέρες (89) ὄνρ, 187.

Ο Δ Τ Σ Σ Ε Ι Α Σ Ι Χ.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

Ἄλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
ἦ τοι μὲν τόδε καλὸν ἀκούμεν ἐστὶν αἰδοῦ
τοιοῦδ', οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.

οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι

5

ἢ ὅτ' εὐφροσύνη μὲν ἔχῃ κάτα δῆμον ἅπαντα,

δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται αἰδοῦ

ἥμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι

σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσω

οἰνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι·

10

τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.

σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα

εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·

τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω ;

κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.

15

νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς

εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἦμαρ

ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.

εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν

ἀνθρώποισι μέλω, καί μεν κλέος οὐρανὸν ἵκει.

20

ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,

Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι

πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,

Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.

αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἀλὶ κεῖται 25

πρὸς ζόφον, αἰ δέ τ' ἄνευθε πρὸς ἡὼ τ' ἡέλιόν τε,

τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὗ τοι ἐγὼ γε

ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.

ἥ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,

[ἐν σπέεσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·] 30

ὥς δ' αὐτῶς Κίρκη κατερήτυεν ἐν μεγάροισιν,

Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι·

ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθοι.

ὥς οὐδὲν γλύκιον ἥς πατρίδος οὐδὲ τοκῆων

γίγνεται, εἴ περ καί τις ἀπόπροθι πίονα οἶκον 35

γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.

εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,

ὄν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,

Ἴσμάρφ'· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40

ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες

δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσης.

ἐνθ' ἥ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας

ἡνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.

ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45

ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἑλίκας βοῦς.

τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,

οἳ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους

ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων

ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν εἶναι· 50

ἦλθον ἔπειθ', ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,

ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἶσα παρέστη
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσιν,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχεῖησιν. 55
 ὄφρα μὲν ἥως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἑόντας·
 ἦμος δ' ἥελιος μετενίσσετο βουλυτὸν δέ,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς.
 ἐξ δ' ἀφ' ἐκάστης νηὸς εὐκνήμιδες ἐταῖροι 60
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὔσαι, 65
 οἳ θάνον ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ.
 αἰ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσiai, ἰστία δέ σφι 70
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἄνεμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρον δέ.
 ἔνθα δὺν νύκτας δύο τ' ἤματα συνεχὲς αἰεὶ
 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
 ἀλλ' ὅτε δὴ τρίτον ἦμαρ εὐπλόκαμος τέλεσ' ἦώς,
 ἰστοὺς στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες
 ἡμεθα· τὰς δ' ἄνεμός τε κυβερνῆταί τ' ἴθυνον.
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,

ἀλλά με κῦμα ρόος τε περιγνάμπτοντα Μάλειαν 80
καὶ βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

ἔνθεν δ' ἐννήμαρ φερόμην ὀλοοῖς ἀνέμοισι
πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν
γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.

ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85
αἶψα δὲ δείπνον ἔλοντο θοῆς παρὰ νηυσὶν ἐταῖροι.

αὐτὰρ ἐπεὶ σῖτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότε ἐγὼν ἐτάρους προτεῖν πεύθεσθαι ἰόντας,
οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας. 90

οἳ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·
οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον
ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95

ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκῃ,
νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.

αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταῖρους 100
σπερχομένους νηῶν ἐπιβαινέμεν ὠκείων,
μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.

οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζου.
ἐξῆς δ' ἐζόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105
Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν

οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
 ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν 110
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 ἐν σπέεσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115

νῆσος ἔπειτα λάχεια παρέκ λιμένος τετάνυσται
 γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσiai γεγάασιν
 ἄγριαi· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἥ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
 οὐ γὰρ Κυκλώπέεσσι νέες πάρα μιλοπάρηοι, 125
 οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν
 νῆας εὐσσέλμους, αἳ κεν τελεοιεν ἕκαστα
 ἄστε' ἐπ' ἀνθρώπων ἰκνεύμεναι, οἳά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
 οἳ κέ σφιν καὶ νῆσον εὐκτιμένην ἐκάμοντο. 130
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135

ἐν δὲ λιμὴν εὖορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν,
οὔτ' εὐνάς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
ἀλλ' ἐπικέλσαντας μείναι χρόνον, εἰς ὃ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.

αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140
κρήνη ὑπὸ σπείους· περὶ δ' αἵγειροι πεφύασιν.

ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευε
νύκτα δι' ὀρφναίην, οὐδὲ προὔφαινετ' ἰδέσθαι·
ἀῆρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν. 145

ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆας εὐσσέλμους ἐπικέλσαι.
κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης. 150
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν ἡῶ διαν.

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
ᾤωσαν δὲ νύμφαι, κούραι Διὸς αἰγιόχοιο,
αἰγῶς ὀρεσκώους, ἵνα δειπνήσειαν ἐταῖροι. 155

αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
νῆες μὲν μοι ἔποντο δυνώδεκα, ἐς δὲ ἐκάστην
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶψ. 160
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
ἡμεθα δαινύμενοι κρέατ' ἄσπετα καὶ μέθυ ἡδύ.
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,

ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165

Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
καπνὸν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς, 170
καὶ τότε ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

ἄλλοι μὲν νῦν μίμνεντ', ἐμοὶ ἐρίηρες ἐταῖροι·
αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,
ἢ ῥ' οἳ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175
ἦε φιλόξεinoι καὶ σφιν νόος ἐστὶ θεοῦδής.

ὣς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταῖρους
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς. 180

ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
ὑψηλόν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ', οἷές τε καὶ αἰγες ἰαύεσκον· περὶ δ' αὐλὴ
ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι 185

μακρῆσιν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα
οἶος ποιμαίνεσκεν ἀποπροθεν· οὐδὲ μετ' ἄλλους
πωλείτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἦδη.
καὶ γὰρ θαῦμα τέτυκτο πελώριον, οὐδὲ ἑώκει 190
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρίῳ ὑλήεντι

ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους
 αὐτοῦ παρ νηί τε μένειν καὶ νῆα ἔρυσθαι·
 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195
 βῆν· ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἴνοιο,
 ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,
 ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
 οὔνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ
 ἀζόμενοι· ᾧκει γὰρ ἐν ἄλσει δενδρήεντι 200
 Φοίβου Ἀπόλλωνος· ὃ δέ μοι πόρεν ἀγλαὰ δῶρα·
 χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,
 δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῦσι δυνώδεκα πᾶσιν ἀφύσσας
 ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 205
 ἡεῖδει δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτός τ' ἄλοχός τε φίλη ταμίη τε μί' οἷη.
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει, 210
 θεσπεσίη· τότ' ἂν οὗτοι ἀποσχέσθαι φίλον ἦεν.
 τοῦ φέρον ἐμπλήσας ἄσκον μέγαν, ἐν δὲ καὶ ἥια
 κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιδεικνύμενον ἀλκὴν,
 ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας. 215

καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
 εὔρομεν, ἀλλ' ἐνόμευε νομὸν κάτα πίονα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·
 ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ

ἄρνων ἢδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρῶ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσονται ἐπέεσσι
 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα 225
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίῃ.
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανείς ἐρατεινὸς ἔσεσθαι. 230
 ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον
 ἤμενοι, εἶος ἐπῆλθε νέμων· φέρε δ' ὄμβριμον ἄχθος
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴῃ.
 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235
 ἡμεῖς δὲ δείσαντες ἀπὸ πύθμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πῖονα μῆλα,
 πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενά λείπε θύρηφιν,
 ἄρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρέον μέγαν ὑψόσ' ἀείρας, 240
 ὄμβριμον· οὐκ ἂν τὸν γε δύω καὶ εἴκοσ' ἄμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεὸς ὀχλίσσειαν·
 τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρησιν.
 ἐζόμενος δ' ἤμελγεν ὅις καὶ μηκάδας αἰγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245
 αὐτίκα δ' ἡμισυ μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,

ἥμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη
πίνειν αἰνυμένῳ καί οἱ ποτιδόρπιον εἴη.

αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ δ' ἔργα, 250
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἵρετο δ' ἡμέας·

ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρά κέλευθα;
ἦ τι κατὰ πρῆξιν, ἦ μαψιδίως ἀλάλησθε
οἴά τε ληιστῆρες ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται

ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες; 255

ὥς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.

ἀλλὰ καὶ ὧς μιν ἔπεσιν ἀμειβόμενος προσέειπον·

ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
οἴκαδε ἰέμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα
ἦλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.

λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
πολλούς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα
ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως
δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστίν.

ἀλλ' αἰδεῖο φέριστε θεούς· ἰκέται δέ τοί εἰμεν.

Ζεὺς δ' ἐπιτιμήτωρ ἰκετάων τε ξείνων τε 270
ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ
νήπιός εἰς ὦ ξεῖν', ἦ τηλόθεν εἰλήλουθας,
ὃς με θεοὺς κέλεαι ἦ δειδόμεν ἦ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275

οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν.
οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύοι.
ἀλλὰ μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,
ἣ που ἐπ' ἐσχατιῆς, ἣ καὶ σχεδόν, ὄφρα δαείω. 280

ὥς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλά,
ἀλλὰ μιν ἄψορρόν προσέφην δολίοις ἐπέεσσι·
νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων
πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν· 285
αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.

ὥς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,
ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἱαλλε,
σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦτε δὲ γαίαν. 290
τοὺς δὲ διὰ μελεῖστί ταμῶν ὀπλίσσατο δόρπον·
ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
ἔγκατα τε σάρκας τε καὶ ὀστέα μυελόεντα.

ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
σχέτλια ἔργ' ὀρόωντες· ἀμηχανίῃ δ' ἔχε θυμόν. 295
αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.

τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
ἄσσον ἰών, ξίφος ὅξυ ἐρυσσάμενος παρὰ μηροῦ, 300
οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,
χείρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·

Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.

αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἀλὶ κεῖται 25

πρὸς ζόφον, αἰ δέ τ' ἄνευθε πρὸς ἥῳ τ' ἡέλιόν τε,

τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὗ τοι ἐγὼ γε

ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.

ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,

[ἐν σπέεσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.] 30

ὥς δ' αὖτως Κίρκη κατερήτυεν ἐν μεγάροισιν,

Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι·

ἀλλ' ἐμὸν οὗ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθοι.

ὥς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκῆων

γίγνεται, εἴ περ καί τις ἀπόπροθι πῖονα οἶκον 35

γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.

εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,

ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,

Ἴσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40

ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες

δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.

ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας

ἡνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.

ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45

ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς.

τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,

οἳ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους

ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων

ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν εὐόντα· 50

ἦλθον ἔπειθ', ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,

ηέριβι· τότε δὴ ῥα κακὴ Διὸς αἶσα παρέστη
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θεῶσιν,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.

55

ὄφρα μὲν ἥως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἑόντας·
 ἦμος δ' ἡέλιος μετενίσσето βουλυτὸν δέ,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς.
 ἐξ δ' ἀφ' ἐκάστης νηὸς εὐκνήμιδες ἑταῖροι
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

60

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 πρὶν τινα τῶν δειλῶν ἐτάρων τρεῖς ἕκαστον αὖσαι,
 οἳ θάνον ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.

65

νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ.
 αἰ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσiai, ἰστία δέ σφι
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνεμοιο.

70

καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρον δέ.
 ἔνθα δύω νύκτας δύο τ' ἡματα συνεχὲς αἰεὶ
 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.

75

ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐνπλόκάμος τέλεσ' ἦώς,
 ἰστοὺς στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες
 ἡμεθα· τὰς δ' ἀνεμός τε κυβερνήται τ' ἵθυνον.
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,

ἀλλά με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν 80
καὶ βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

ἔνθεν δ' ἐννήμαρ φερόμην ὀλοοῖς ἀνέμοισι
πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν
γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.

ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85
αἶψα δὲ δεῖπνον ἔλοντο θεῆς παρὰ νηυσὶν ἐταῖροι.

αὐτὰρ ἐπεὶ σῖτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότε ἐγὼν ἐτάρους προτεῖν πεύθεσθαι ἰόντας,
οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας. 90

οἳ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·
οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον
ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95

ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκῃ,
νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.

αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους 100
σπερχομένους νηῶν ἐπιβαινέμεν ὠκείων,
μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.

οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζου.
ἐξῆς δ' ἐζόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105
Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν

οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν 110
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115

νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
 γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσiai γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἥ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
 οὐ γὰρ Κυκλώπέσσι νέες πάρα μιλτοπάρηοι, 125
 οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν
 νῆας εὐσσέλμους, αἳ κεν τελεοιεν ἕκαστα
 ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἳά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
 οἳ κέ σφιν καὶ νῆσον εὐκτιμένην ἐκάμοντο. 130
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135

ἐν δὲ λιμὴν εὖορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν,
οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
ἀλλ' ἐπικέλσαντας μείναι χρόνον, εἰς ὃ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.

αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
κρήνη ὑπὸ σπείους· περὶ δ' αἵγειροι πεφύασιν.

I 40

ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευε
νύκτα δι' ὀρφναίην, οὐδὲ προὔφαινετ' ἰδέσθαι·
ἀῆρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν.

I 45

ἔνθ' οὔ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆας εὐσσέλμους ἐπικέλσαι.
κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν ἡῶ διαν.

I 50

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.

ᾠρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἰγᾶς ὀρεσκώους, ἵνα δειπνήσειαν ἐταῖροι.

I 55

αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.

νῆες μὲν μοι ἔποντο δώδεκα, ἐς δὲ ἐκάστην
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶψ.

I 60

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
ἡμεθα δαινύμενοι κρέατ' ἄσπετα καὶ μέθυ ἡδύ.
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,

ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165

Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
καπνὸν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.
ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς, 170
καὶ τότε ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

ἄλλοι μὲν νῦν μίμνεντ', ἐμοὶ ἐρίηρες ἐταῖροι·
αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,
ἢ ῥ' οἳ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175
ἢ φιλόξενοι καὶ σφιν νόος ἐστὶ θεουδής.

ὥς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταῖρους
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς. 180
ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
ὑψηλόν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ', οἷές τε καὶ αἰγες ἰαύεσκον· περὶ δ' αὐλὴν
ὑψηλὴν δέδμητο κατωρυχέεσσι λίθοισι 185
μακρῆσιν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα
οἶος ποιμαίνεσκεν ἀποπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἤδη.
καὶ γὰρ θαῦμα τέτυκτο πελλήριον, οὐδὲ ἐώκει 190
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίψ' ὑλήεντι

ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους
 αὐτοῦ παρ νηί τε μένειν καὶ νῆα ἔρυσθαι·
 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195
 βῆν· ἀτὰρ αἶγεον ἀσκὸν ἔχον μέλανος οἴνοιο,
 ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,
 ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
 οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ
 ἀζόμενοι· ᾧκει γὰρ ἐν ἄλσει δενδρήεντι 200
 Φοίβου Ἀπόλλωνος· ὃ δέ μοι πόρεν ἀγλαὰ δῶρα·
 χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,
 δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῦσι δυνώδεκα πᾶσιν ἀφύσσας
 ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 205
 ἡεῖδει δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτός τ' ἄλοχός τε φίλη ταμίη τε μί' οἷη.
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὀδώδει, 210
 θεσπεσίη· τότ' ἂν οὗ τοι ἀποσχέσθαι φίλον ἦεν.
 τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦια
 κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγήνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιδειμένον ἀλκὴν,
 ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας. 215

καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
 εὗρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πύονα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·
 ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ

ἄρνων ἢδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρῶ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσι
 τυρῶν αἰνυμένους ἰέναι πύλιν, αὐτὰρ ἔπειτα 225
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἄλμυρον ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίῃ.
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι. 230
 ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον
 ἤμενοι, εἶος ἐπῆλθε νέμων· φέρε δ' ὄμβριμον ἄχθος
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.
 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πύονα μῆλα,
 πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,
 ἄρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρέον μέγαν ὑψόσ' ἀείρας, 240
 ὄμβριμον· οὐκ ἂν τὸν γε δύω καὶ εἴκοσ' ἄμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεὸς ὀχλίσσειαν·
 τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρησιν.
 ἐξόμενος δ' ἤμελγεν ὅις καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245
 αὐτίκα δ' ἡμισυ μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,

ἥμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
 πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἅ' ἔργα, 250
 καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἶρετο δ' ἡμέας·
 ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρά κέλευθα;
 ἦ τι κατὰ πρῆξιν, ἦ μαψιδίῳς ἀλάλησθε
 οἷά τε ληιστῆρες ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται
 ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες; 255
 ὥς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
 ἀλλὰ καὶ ὥς μιν ἔπεσιν ἀμειβόμενος προσέειπον·
 ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
 οἴκαδε ἰέμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα
 ἦλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
 πολλούς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἦε καὶ ἄλλως
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστίν.
 ἀλλ' αἰδεῖο φέριστε θεούς· ἰκέται δέ τοί εἰμεν.
 Ζεὺς δ' ἐπιτιμήτωρ ἰκετάων τε ξείνων τε 270
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.
 ὥς ἐφάμην, ὃ δέ μ' ἀντίκ' ἀμείβετο νηλεί θυμῷ
 νήπιός εἰς ὦ ξεῖν', ἦ τηλόθεν εἰλήλουθας,
 ὃς με θεοὺς κέλεαι ἦ δειδόμεν ἦ ἀλέασθαι·
 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275

οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν.
οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύοι.
ἀλλὰ μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,
ἣ που ἐπ' ἐσχατιῆς, ἦ καὶ σχεδόν, ὄφρα δαείω.

280

ὥς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλά,
ἀλλὰ μιν ἄψορρόν προσέφην δολίοις ἐπέεσσι·
νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων
πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν·
αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.

285

ὥς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,
ἀλλ' ὃ γ' ἀναίξας ἐτάροις ἐπὶ χεῖρας ἱάλλε,
σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦτε δὲ γαῖαν.
τοὺς δὲ διὰ μελεῖστί ταμῶν ὀπλίσσατο δόρπον·
ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
ἔγκατα τε σάρκας τε καὶ ὀστέα μυελόεντα.

290

ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
σχέτλια ἔργ' ὀρόωντες· ἀμηχανίῃ δ' ἔχε θυμόν.
αὐτὰρ ἐπεὶ Κύκλώψ μεγάλην ἐμπλήσατο νηδὺν
ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.

295

τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
ἄσσον ἰὼν, ξίφος ὃξὺ ἐρυσσάμενος παρὰ μηροῦ,
οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,
χείρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·

300

οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
 χερσὶν ἀπώσασθαι λίθον ὄμβριμον, ὃν προσέθηκεν. 305
 ὥς τότε μὲν στενάχοντες ἐμείναμεν ἡὼ δῖαν.

ἦμος δ' ἠρυγένεια φάνη ῥοδοδάκτυλος ἠώς,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἄ ἔργα, 310
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὀπλίσσατο δεῖπνον.

δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.
 πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
 εἴ πως τισαίμην, δοίῃ δέ μοι εὖχος Ἀθήνη.

ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,
 χλωρὸν ἐλαῖνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320
 αὐανθέν. τὸ μὲν ἄμμες εἰσκομεν εἰσορόωντες
 ὅσσον θ' ἰστὸν νηὸς εἰκοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαῖτμα·
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.
 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς, 325
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῦναι δὲ κέλευσα·

οἳ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθύωσα παραστάς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 ἥ ῥα κατὰ σπείους κέχυντο μεγάλ' ἤλιθα πολλή. 330
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,

ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας
 τρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.
 οἳ δ' ἔλαχον, τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων.
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν αὐλῆς,
 ἣ τι οἰσάμενος, ἣ καὶ θεὸς ὧς ἐκέλευσεν.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας 340
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἅ ἔργα,
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὀπλίσσατο δόρπον,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἶνοιο.

Κύκλωψ, τῇ πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὅφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκεύθει
 ἡμετέρη· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
 οἴκαδε πέμψειας· σὺ δὲ μαλινεαὶ οὐκέτ' ἀνεκτῶς. 350

σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο
 ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;

ὧς ἐφάμην, ὃ δ' ἔδεκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς
 ἡδὺ ποτὸν πίνων, καί μ' ἦτεε δεύτερον αὐτὶς·

δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπέ 355
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.
 καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα
 οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει·
 ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορώξ.

ὥς φάτ'· ἀτάρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον· 360 -
 τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
 καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισι·

Κύκλωψ, εἰρωτᾶς μ' ὄνομα κλυτόν ; αὐτὰρ ἐγὼ τοι 365
 ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.
 Οὔτις ἐμοί γ' ὄνομα· Οὔτιν δέ με κικλήσκουσι
 μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἐταῖροι.

ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ·
 Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι,
 τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται. 370

ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
 κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὕπνος
 ἥρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος
 ψωμοί τ' ἀνδρόμεοι· ὃ δ' ἐρεύγετο οἶνοβαρείων.
 καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375
 εἴως θερμαίνοιτο· ἔπεσσί τε πάντας ἐταίρους
 θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύη.
 ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
 ἄψεσθαι, χλωρός περ ἐὼν, διεφαίνετο δ' αἰνῶς,
 καὶ τότε ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἐταῖροι 380
 ἴσταντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.
 οἳ μὲν μοχλὸν ἐλόντες ἐλάινον, ὀξὺν ἐπ' ἄκρῳ,
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεὶς
 δίνεον, ὥς ὅτε τις τρυπῷ δόρυ νήιον ἀνὴρ
 τρυπάνῳ, οἳ δέ τ' ἐνερθεν ὑποσσείουσιν ἱμάντι 385
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες

δινέομεν, τὸν δ' αἶμα περίρρεε θερμὸν ἔοντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν αὐτμὴ
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ῥίζαι. 390
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἦε σκέπαρνον
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμάσσω· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·
 ὥς τοῦ σίζ' ὀφθαλμοὺς ἐλαϊνέῳ περὶ μοχλῷ·
 σμερδαλέον δέ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρη, 395
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ'· αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ·
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἑο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνυν, οἳ ῥά μιν ἀμφὶς
 ὤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας. 400
 οἱ δὲ βοῆς αἰοντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐκκήδοι·
 τίπτε τόσον Πολύφημ' ἀρημένος ὧδε βόησας
 νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα ;
 ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει ; 405
 ἦ μή τις σ' αὐτὸν κτείνει δόλῳ ἦε βίηφι ;
 τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
 ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.
 οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔοντα, 410
 νοῦσόν γ' οὐ πῶς ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύ γ' εὐχεο πατρὶ Ποσειδάωνι ἄνακτι.
 ὥς ἄρ' ἔφην ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
 Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησι, 415

χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἴλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινά που μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 ἄρσενες ὅιες ἦσαν ἐντρεφέες, δασύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·
 τοὺς ἀκέων ξυνέεργον ἐυστρεφέεσσι λύγοισι,
 τῆς ἔπι Κύκλωψ εὖδε πέλωρ, ἀθεμίστια εἰδώς,
 σὺν τρεῖς αἰνύμενος· ὃ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
 τὼ δ' ἐτέρω ἐκάτερθεν ἵτην σῶοντες ἐταίρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' ὅιες φέρον· αὐτὰρ ἐγὼ γε,
 ἄρνεϊὸς γὰρ ἔην, μήλων ὅχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβών, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
 κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435
 ὥς τότε μὲν στενάχοντες ἐμείναμεν ἡῶ διαν·
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς,
 καὶ τότε ἔπειτα νομὸν δ' ἐξέσσυτο ἄρσενα μῆλα,
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
 οὐθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσι 440
 τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων ὀίων στέρνοισι δέδεντο.

ὕστατος ἄρνειὸς μῆλων ἔστειχε θύραζε,
 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος
 κριὲ πέπον, τί μοι ὧδε διὰ σπέος ἔσσυο μῆλων
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἴῳν,
 ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα πόλης
 μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
 πρῶτος δὲ σταθμὸν δὲ λιλαίεαι ἀπονέεσθαι
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνῳ,
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον. 455
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν, ὅππῃ κεῖνος ἐμὸν μένος ἤλασκάζει
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θεινομένου ῥαίλοιτο πρὸς οὔδεϊ, καδ δέ κ' ἐμὸν κῆρ
 λωφήσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις. 460
 ὧς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.
 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἄρνειοῦ λυόμην, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465
 ἰκόμεθ'. ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρον ὕδωρ. 470
 οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον·

ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομίοισι

Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους 475
 ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῇφι βίηφι.
 καὶ λῖν σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ
 ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.

ὥς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον 480
 ἦκε δ' ἀπορήξας κορυφὴν ὄρεος μεγάλριο,
 καδ δ' ἔβαλε προπαροϊθε νεὸς κυανοπρώροιο.
 [τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἰκέσθαι.]

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δ' αἰψ' ἥπειρον δὲ παλιρρόθιον φέρε κῦμα, 485
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.
 αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν
 ὧσα παρέξ· ἐτάροισι δ' ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,
 κρατὶ κατανεύων· οἳ δὲ προπесόντες ἔρεσσον. 490

ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι
 μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα ;
 ὅς καὶ νῦν πόντον δὲ βαλὼν βέλος ἤγαγε νῆα 495
 αὐτὶς ἐς ἥπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
 εἰ δὲ φθεγξαμένου τευ ἢ αὐδήσαντος ἄκουσε,
 σὺν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα
 μαρμάρῳ ὀκρίοντι βαλὼν· τόσσον γὰρ ἴησιν.

ὥς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα θυμόν, 500
ἀλλὰ μιν ἄψορρόν προσέφην κεκοτηότι θυμῷ·

Κύκλωψ, αἴ κέν τίς σε καταθνητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
υἷον Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκίᾳ ἔχοντα. 505

ὥς ἐφάμην, ὃ δέ μ' οἰμώξας ἡμείβετο μύθῳ·
ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει.
ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,
Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν· 510

ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·
νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὔτιδανός καὶ ἄκικος 515
ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἐδαμάσσατο οἶνῳ.
ἀλλ' ἄγε δεῦρ' Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω,
πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον
τοῦ γὰρ ἐγὼ πάϊς εἰμί, πατὴρ δ' ἐμὸς εὐχεται εἶναι·
αὐτὸς δ', αἴ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος 520
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.

ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
αἱ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
εὖνιν ποιήσας πέμψαι δόμον Ἀΐδος εἴσω,
ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων. 525

ὥς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἀνακτι
εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

κλύθι Ποσειδάων γαιήοχε, κυανοχαίτα·
 εἰ ἐτεόν γε σός εἰμι, πατήρ δ' ἐμὸς εὐχεται εἶναι,
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι 530
 [υἱὸν Λαέρτεω, Ἰθάκῃ θυι οἴκῳ ἔχοντα].

ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον εὐκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,
 ὃψέ κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἐταίρους,
 νηὸς ἐπ' ἀλλατρίης, εὖροι δ' ἐν πῆματα οἴκῳ. 535

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης
 αὐτὰρ ὃ γ' ἐξαὐτίς πολὺ μείζονα λᾶαν ἀείρας
 ἦκ' ἐπιδινήσας, ἐπέρσεισε δὲ ἴν' ἀπέλεθρον,
 καδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρόροιο
 τυτθόν, ἐδεύησεν δ' οἴητον ἄκρον ἰκέσθαι. 540

ἔκλυσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
 νῆες εὐσσελμοὶ μένον ἀθρόαι, ἀμφὶ δ' ἐταῖροι
 εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545

νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσης.
 ἀρνειὸν δ' ἐμοὶ οἶφ' εὐκνήμιδες ἐταῖροι 550

μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
 Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
 ῥέξας μηρὶ ἔκη· ὃ δ' οὐκ ἐμπάζετο ἱρῶν,
 ἀλλ' ὃ γε μερμήριζεν, ὅπως ἀπολοίαιτο πᾶσαι
 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρίηρες ἐταῖροι. 555

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέατ' ἄσπετα καὶ μέθυ ἡδύν
 ἡμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,
 δὴ τότ' ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.

560

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.

565

NOTES.

1-38. *At the king's request Odysseus declares his name and country.*

1. πολύμητις, 'rich in counsel' (μῆτις from root μα or μαν, μεν, whence μέ-μον-α, &c., Lat. *mens*, *me-min-i*) a constant and characteristic epithet of Odysseus.

2. ἀριδείκετε (ἀρι, intensive, δείκνυμι) 'most notable,' though in the positive degree is followed by partitive gen. cf. δία θεάων, 29.

3. [ἀκουέμεν, Epic infin. for ἀκούειν, the fullest form being in -έμεναι (cf. ἐσθέμεναι, 479) which accounts for the irreg. accent.] The infin. is epexegetical, i.e. explanatory of τόδε, for καλόν ἐστίν is predicate. Observe the quantity of καλός in Homer, a trace of the original λλ, as in καλλ-ίων κάλλ-ιστος and the subst. κάλλος, by assimilation for λj, cf. Skr. *kaljās* (see Introduction).

ἀειδοῦ, 'a bard,' from ἀείδω, 'to sing,' for ἀ-φείδω (see Introduction.*) [In Attic these words were contracted into ᾠδός, ᾄδω.]

4. ἐναλίγκιος, probably connected with ἐν -ῆλιξ, the γ being due to 'nasalization,' i.e. the insertion of ν or (before gutturals) γ, to lengthen a syllable. αὐδήν is acc. of reference. ὅδε, Demodocus.

5. οὐ. The negative is attached as usual to the verb of saying or thinking, but really belongs to the dependent clause.

τέλος, 'consummation,' as in the phrase τέλος γάμοιο, Bk. 20. 74; not in its philosophical sense of 'end and aim of life,' or 'chief good,' Lat. *finis bonorum*.

6. εὐφροσύνη is here 5-syllabled, as is indicated by the position of the breathing, the diphthong εὐ being resolved; (it is in fact originally the neuter of the adj. ἥύς or εὕς, cf. 508 n.). The mark of diaeresis, thus, εὐφροσύνη, is unnecessary, the position of the breathing being enough.

ἔχη κατά. An inverted tmesis (separation of the prep. and verb in a compound verb) for κατέχη, 'possesses,' the accent of κατά being thrown back by 'anastrophe,' cf. φυγὼν ὑπο, 17. Some read

* This α is 'prothetic,' i.e. a merely phonetic prefix, and φείδ is 'intensified' from φιδ, which is itself related to a shorter root ὑδ, seen in ὑδέω, &c. This 'vowel-intensification' (φιδ, ἀ-είδω, ἀ-οιδός is often found both in verbal and nominal formations, e.g. λείπω λέλοιπα, λοιπός from root λιπ, πείθω, πέποιθα from πιθ, &c.

κατά (with most MSS.) in which case ἔχῃ must be taken intransitively as 'reigns,' 'prevails,' and κατά 'throughout.' Merry compares Eur. I. A. 10, σιγαὶ δ' ἀνέμων | τόνδε κατ' Εὐριπον ἔχουσι. The subjunctive with ὅτε is due to the indefinite sense, and is very common in Homer. Ameis reads ὅτ' ἄν, as Attic usage requires.

7. ἀκουάζονται. The final diphthong is short in 'thesis,' i.e. a syllable on which the metrical stress or accent does not fall (the opposite is called arsis, cf. 36 n.) because the next word begins with a vowel. This is the rule in Homer, both with diphthongs and long vowels, cf. ἤμενοι (8), τοῖ (14), παννπεράτῃ (25), Ἰσμάρῳ (40).

8. ἤμενοι. The attitude is characteristic of the simplicity of Homeric times. Later on the Greek fashion was to recline at meals.

ἐξείης [Attic ἐξῆς], 'in order.'

παρά, adverbial use of the prep.

τράπεζαι, for τετρα-πεζαι (πέζα, ποῦς) as the earliest tables were four-legged.

9. κρεῶν [Attic κρεῶν]. The ε only appears in this case-form, but this is no mere Epic lengthening. Most likely the word was originally κρεῖας for κρεῖjas), since the corresponding Sanskrit word is *kraujam*. Lat. *caro* and *cru-or* are connected.

κρητήρ (κεράννυμι), strictly a 'mixing-bowl.'

10. [φορέησι, Epic and earlier termination for φορῆ.]

[ἐγχείη. The only instance in Homer of the older form of χέω (χείω for χεῖjω) which Curtius classes with θείω, πλείω, and πνείω, for θέω, πλέω, and πνέω, all of which have lost the digamma.] A trace of the digamma may be seen in the Hom. aor. ἔχευα for ἐχεῖα, Att. ἔχεα. The root is really χυ, which was expanded to χεῖ.

[δεπάεσσι, Epic dat. pl. for δέπασσι. In Homer we find also δέπασσι, most stems in -as and -es having 3 forms, cf. ἐπέεσσι, ἔπεσσι, ἔπεσι.] The root is δαπ or δεπ, found in δάπτω 'to divide,' 'tear asunder,' and δείπνον, Lat. *dapes*, so the idea is the 'distributing thing,' as opposed to κρητήρ.

11. τοῦτό τι. According to Nitsch, these words should be taken together, τι giving indefiniteness to τοῦτο, 'this sort of thing.' He compares οὕτω τι in Herodotus. Some join τι with κάλλιστον.

[ἐνί, a common Epic form for ἐν. εἰν and ἐνί also occur 25, 417, cf. προτί (147) for πρόσ.]

εἶδεται, 'seems.' All the parts of this verb should be carefully looked up. The root is ἰδ, originally *fiδ* (cf. Lat. *vid-eo*) and the simplest form is seen in ἰδ-εἶν. The first stage of vowel-intensification (cf. note on αοιδοῦ l. 7) is found in εἶδομαι, and the second in οἶδα. The English 'wit' and 'wis' are connected.

12. σοὶ δ' but thy heart inclined to ask of my woeful troubles.'

13. εἰρεσθ'. Observe the elision of the diphthong -αι, in verbal endings, which is not allowed in Tragic verse. The -ι of the dative is also elided in Homer, cf. χεῖρ' for χειρί, 302, and -οι in μοι, σοι, τοι, cf. 228.

ἐτι μᾶλλον. Because he had been weeping already at hearing the lay of the Wooden Horse sung by the bard Demodocus, Bk. 8. 531.

14. τί ἔπειτα, 'what then shall I recount first?' The adverb is merely connective, not temporal. Some MSS. read τί δ' ἔπειτα 'and what thereafter.' In the next line πολλά is the emphatic word.

[τοί. Epic and older form of σοι.] A gen. τεοῖο and nom. τύνη also occur in Homer, and the priority of the τ is proved by Lat. tu, Germ. du our 'thou,' and other forms in cognate languages.

15. [δόσαν, for ἔδοσαν, omission of augment very common in Homer.]

οὐρανῶνες, 'celestial,' a common designation of the gods.*

17. [εἶδετ', Epic subj. of οἶδα, Attic εἰδῆτε, since ὄφρα takes the subj. like ὅπως and other final particles.]†

φυγὰν ἔπο, inverted tmesis and anastrophe, cf. 6, 217.

νηλεὲς ἡμᾶρ, 'the pitiless day,' a picturesque expression for 'wretchedness.' So ἡμᾶρ ὀρφανικόν, Il. 22. 490, means 'the loss of parents,' and ἐλεύθερον οἱ δούλιον ἡμᾶρ are practically 'freedom and slavery.'

18. [ξένος, Epic and Ionic for ξένος.]

[ἔω for ἔσ-ω, Epic subj. of εἰμί, Att. ἔμ.] This subj. also depends on ὄφρα, but the addition of ἄν makes the purpose less definite and immediate than in εἶδετε.

ἀπόπροθι, 'far away,' Epic local adv. from ἀποπρό, cf. αὐτόθι, 29, and ἀπόπροθεν, 188.

ναίων, 'though I inhabit'; the concessive use of the part., so καί is 'even.'

19. εἰμ', accent thrown back because of elision, cf. λεύκ', 77.

* The word is merely an expansion of οὐράνιος by the amplificative suffix -ων (cf. αὐλῶν from αὐλός) though it occurs once in Homer (Il 5. 898) as a true patronymic—'sons of Uranus,' i.e. Titans.

† The short vowel is not used in Epic indifferently for the long in the subj. It is only found in the dual and 1st and 2nd per. plur. of 'non-thematic' tense-forms, i.e. those which have no 'thematic' vowel in the indic. E.g. τύπτ-ο-μεν, τύπτ-ε-τε are 'thematic,' (the 'thematic' vowel being an increase of the stem previous to the reception of inflections) ἴσ-μεν, ἴσ-τε 'non-thematic.' Otherwise the long vowel is used, as in Attic.

[*Ὀδυσσεύς* and *Ὀδυσσεύς*, *Ἀχιλεὺς* and *Ἀχιλλεύς* are indifferently used by Homer.]

Δαερτιάδης. The rules for forming Patronymics should be studied in the grammar.

πᾶσι may be taken either with *δόλοισι* or with *ἀνθρώποισι*, but the former seems the best way, from a comparison of *πάντας δόλους* (422) and *παντοίοισι δόλοισι* also applied to Odysseus, Bk. 3. 121. 'Who am the concern (the talk) of men for all manner of wiles.' Cf. *Ἄργῳ πᾶσι μέλουσα*, 'Argo that is in all men's minds,' Bk. 12. 70.

20. *μεν κλέος*, instead of *οὐ κλέος*, an instance of the old co-ordinate arrangement of clauses, or 'parataxis,' as opposed to the latter subordination, or 'hypotaxis.' So in the next line *ἐν δ' αὐτῇ* instead of *ἐν ἣ*. [*μεν*, Epic for *μου*, both forms being contr. from *μεο*.]

21. *εὐδείλον* is probably connected with *δῆλος* or *δέελος* which seems to have lost a digamma, cf. *δέατο* and *δοάσσατο*, which are connected. The meaning would thus be 'conspicuous.' Buttmann derives the word from *δείελος*, 'afternoon,' and explains it 'open to the evening sun' or 'westering,' while Ameis translates 'sunny,' connecting it with *εἰλη*, and regarding the *δ* as generated by the *ι*-sound following.

22. *ἐννοσίφλλον*, 'with trembling forest leaves' (B.L.). *ἐννοσις*, 'shaking,' is found in the common compound *ἐννοσίχθων*, and with a different lengthening in *ἐννοσίγαιος*, both epithets of Poseidon. For root, cf. 81.

23. *ναιετάουσι*, 'lie,' lit. 'dwell.' This verb is trans. in 21.

[*ἀλλήλησι*, Epic dat. pl. for *ἀλλήλαις*.]

Observe the spondaic ending (2 spondees or spondee-trochee, preceded by a dactyl) which is common in Homer, cf. 55, 66, 73, 78, 101.

24. *Δουλίχιον* ('Long Island,' from *δολιχός*) has not been satisfactorily identified, and in fact the whole description of these islands and their relative position is so inaccurate, Ithaca (now *Théaki*) being really the most northerly, Same (Cephalonia) lying W. and S.W., and Zacynthus (Zante) due S., that the best authorities judge Homer to have based his description on general hearsay, not on personal acquaintance with the islands. See Merry's excellent appendix.

Σάμη was more commonly called *Σάμος*.

ὕλησσα. Observe the *ᾱ* before *ζ*, a frequent license in Homer. So *ἡ σκεπαρνον* 391. *Ζάκυνθος* (*δι-άκανθος*, cf. *ζάθεος* for *δια-θεος*) means 'Thorny' island. In Bk. 1. 246, the gender is masc.

25. χαμαλή, 'low,' from χαμαί, is precisely equivalent to *humilis* from *humus*.*

πανυπερτάτη, to be taken with πρὸς ζόφον, 'furthest of all towards the west,' lit. 'the darkness.' Compare the common sense of ὑπέρ, 'beyond.'

26. Ἰόφον, can only mean 'west' here, and is used by Pindar and Herodotus in this sense. Cf. note on ἰο-δνεφές, 426.

αὶ δέ is really the same as αἱ δέ, i.e., the article used as a demonstrative, its usual force in Homer. The accentuation is Herodian's, restored by La Roche.

ἡῶ, [Att. ἔω], acc. of ἡώς, which has lost σ, and is connected with Lat. *Aurora*, originally *Ausosa*; cf. Skr. *ushas*, from the root *us* 'to burn.' Hence our 'East.'

ἡλιον, is also from this root, acc. to Curtius, who makes the original form of the word αὐσέλιος, and connects the Lat. name *Aurelius*, originally *Auselius*.†

27. τρηχέ, fem. of τρηχύς, Epic form of τραχύς.‡

κουροτρόφος 'nurse of noble youths.' Acc. to Merry, it may simply mean 'invigorating' in point of climate. Note accent, the compound being active in sense. So Λωτοφάγοι (92), βουληφόροι, 112.

28. ἦς 'one's own,' general sentiment. [From ὅς or εἰός (533) not the relative, but the possessive pronoun, equivalent to Lat. *suus*.]§

* The words are really identical, as Lat. *h* regularly represents Gk. *χ*. The *θ* which is also found in the kindred word *χθών* is probably due to a *j* after the *χ*, developing a dental sound which was assimilated to the preceding aspirate. Cf. *χθές*, Lat. *heri*, Skr. *hjas*.

† It is remarkable that the Aurelian family, according to an old legend, were descended from the sun. In Greek the σ was lost, and the only trace of ν is in the dialectic form ἀβέλιος. So ἡέλιος is the connecting link with the common ἥλιος.

‡ In Epic and Ionic, η appears in place of α both in the stem-syllable occasionally as here, cf. νηῦς, Att. ναῦς (348) πρῆξις (253) πρήσσω (491) and in the case-endings of the first decl. regularly, cf. γαίης (28) ὥρη (51) λείη (134).

§ Two letters, σϕ, have been lost at the beginning of this word, and are represented by the aspirate. However, though not written in our texts, their influence on Homer's prosody may be seen, for (1) hiatus is frequently permitted before this pronoun, e.g. τὰ | ἀ ἔργα (250); and (2) a preceding short syllable is often lengthened, not only when ended by a consonant, as γλῦκιὼν ἦς (34) but even when ending in a vowel, as θυγατέρᾱ ἦν, Il. 5. 371.

[γαίης, Epic gen. of γαῖα, longer and older form of γῆ.]

ἄλλο ἰδέσθαι. The hiatus is only apparent, for ἰδέσθαι has digamma. See note on εἶδεται, 11.

29. αὐτόθ', i.e. αὐτόθι, Att. αὐτοῦ, is explained by ἐν σπέσσι γλαφυροῖσι, if the foll. line is genuine; if not, it means 'there,' i.e. 'by her.'

Καλυψώ, daughter of Atlas, dwelling in Ogygia. See Bk. 5.

δία θεάων. See note on 2. [θεάων Epic gen. pl. of θεά.]

30. [σπέσσι. Epic dat. pl. of σπέος. σπήεσσι occurs at 400, cf. 10.]

λilαιομένη, a reduplicated present, with perf. λελίημαι. The adv. λίαν, for λι-λαν, Epic λίην (477) is from the same root (λα for λαο, cf. Lat. *las-civus*.) The subject of εἶναι is of course με, supplied from 29.

31. [ὥς δ' αἴτως. So always in Homer, not ὥσαύτως δέ.]

Ἑλίκη, daughter of Helios, the Sun, dwelling in the isle Aea, which also is called Αἰαίη, Bk. 10. 135.

34. ὥς, 'so truly,' i.e. 'so true it is that,' &c. The adverb, not the conj. The Lat. *adeo* is used similarly.

γλύκιόν ῆς. See note on ῆς (28). The comparative ending -ίων has ῖ in Homer.

[τοκήων. Epic gen. pl. of τοκέυς. The ε of stems in εν usually becomes η before vowels in Epic.]

35. πλόνα οἶκον, so ἐνὶ οἴκῳ (206) an apparent hiatus only, for οἶκος has digamma, cf. Lat. *vīcus*, Eng. '-wick', in names of places.

36. ναίει, here transitive, -ει long before a vowel in arsis, cf. 7 n.

37. εἰ δ' ἄγε, 'but come,' cf. ἄγε δεῦρο (517) a common idiom in Homer, followed either by the hortative subj. as here, or by the imperative, cf. εἰ δ' ἄγε . . . μυθήσασθε, Il. 6. 276, where this verb is plural, though ἄγε is sing., showing that the phrase is stereotyped.* For τοι cf. 14.

[ἐνίσπω, 'let me tell,' strong aor. subj. of the compound verb ἐν-έπω from root σπew.]†

* It is generally explained as an ellipse for εἰ δὲ θέλεις, ἄγε, but it is found introducing the apodosis both in Il. 22. 381, where alone the plural εἰ δ' ἄγετε is used, and in Od. 4. 832. So Autenrieth explains εἰ as an old imperative for ἴθι, and Düntzer as an interjection akin to εἶα, cf. Lat. *eia age*.

† Compare ἔ-σχω from ἔχω (for σέχω.) Another trace of the σ appears in the longer form of the pres. imperat. ἔννεπε for ἐν-σπε and in the old Latin *in-sece* which is used by Livius in his transla-

38. [ἐφῆκε, Att. ἐφῆκε, aor. in -κα (like ἔθηκα and ἔδωκα, only used in sing. and 3rd plural) from ἐφίημι].*

ἐπὶ Τροίηθεν, a redundant expression, like ἀπ' οὐρανόθεν, Bk. 11. 18, εἰς Ἀλαδὲ, 10, 351.

39-61. *His voyage from Troy and unfortunate raid on Ismarus.*

39. [πλάσσειν. When the σ of weak aor. is preceded by a short vowel, it may be doubled in Epic, so προερέσσαμεν, 73, ἐρύσσας, 99, &c.]

40. Ἰσμάριον, added for closer definition, in apposition to Κικόνεσσι, as their chief town. Cf. Ἰθὺν . . . Γάργαρον, Il. 8. 47.

[ἔπραθον, Epic strong aor. of πέρθω, by metathesis.]

αὐτοῖς, 'the men,' opp. to πόλιν.

41. [πόλιος, Epic and Ionic gen. of πόλις. In these ι-stems Homer generally either retains the ι or substitutes η.]

ἀλόχους, from α copulative (cf. ἀθρόαι, 544 n.) and λεχ, root of λέχος.

42. δασσάμεθ', 'we divided among us' [weak aor. from δαίωμα, infin. δάσασθαι, cf. 39 n.]

μοι, 'through me,' 'as far as in me lay,' an ethical dat.

ἀταιβόμενος, derived probably from τέμ-νω, α being 'prothetic,' (3 n.) and β euphonic (cf. ἡμβροτον for ἡμροτον, stem ἄμροτ- for ἄμαρτ-).

ἴσῃς, supply μοίρας, 'lacking his fair share.' Observe the ι, which as the Aeolic ἴσος (for ἴσ-φος, by assimilation) shows is due to loss of f. An initial f too is proved by fem. εἴση, cf. αἶσα, 52 n., and κάλον, 3 n.

43. διεφῶ is differently explained as 'vigorous,' i.e., 'swift,' and

tion as the equivalent of ἔννεπε, Od. 1. 1, and which shows the final consonant of the root to have been originally κ, the π being due to 'labialism' (compare πέσσω, i.e. πεκ-ῖω, coquo; πέντε, quinque). The Germ. *sagen*, Eng. 'say,' confirm this fact. ἐνίσπω is syncope for ἐνι-σεπω, like ἔ-σχον for ἔ-σεχον, and the ι belongs to the prep., as in the fut. ἐνι-σπήσω, Od. 5. 98.

* The occurrence of the syllabic augment with verbs beginning in a vowel always points to a lost consonant, generally either σ or one of the obsolete spirants f and j, pronounced as w and y respectively. So although the apparent root of ἴημι (which is reduplicated like τί-θημι, &c.) is ἐ, it was originally JE or JA, cf. Lat. *ja-c-io*, which is certainly connected, and contains a guttural, like ἔη-κα.

'flying,' according as it is derived from (1) *διαίνω*, 'to moisten,' or (2) *δίσσθαι*, 'to flee.' *

[*ἡμέας*, Epic for *ἡμᾶς*. So *ἡμέων* for *ἡμῶν*.] Note the synizesis, as in *ἡνώγεα* (44), *χρεώ* (136), *νέα* 283.

44. [*ἡνώγεα*, Epic pluperf. of *ἄνώγω*, 2nd perf. *ἄνωγα* used as pres. hence *ἡνώγεα* is used as imperf. In Epic and Ionic the pluperf. is inflected -*εα*, -*εας*, -*εε* (*ν*), -*ει*, -*ειν*, or -*η*.]

[*τοί*, Epic form of *οἱ*, demonstrative, cf. 78. In this use the old Grammarians, whom La Roche follows, accented *ὁ*, *ῆ*, *οῖ*, *αῖ*.]

δέ, lengthened on account of the following liquid *μ*, so *δέ νεφέεσσι* (68) *ἀλλᾶ ρίψ* (191), *κατὰ μοῖραν* (245). The liquids not being momentary sounds, like the explosives, the voice can dwell on them, and the fact is parallel to the frequent doubling of *σ*, cf. 39 n, 74.

μέγα, adverbial, cf. *μεγάλα*, 330.

45. [*πολλόν*, Epic for *πολύ*.]

46. *ἔσφαζον*, construction changed from pass. to act. Supply some word like *ἐταῖροι*, 'my comrades,' as subject.

παρὰ θίνα, acc. with verb of rest, because the notion of *extension along* is implied.

εἰλίποδας ἔλικας, 'with trailing feet and shambling gait' (B.L.) The lengthening of *εἰλίποδās* is due to the digamma of *ἐλιξ*, which is from *ῥελικ*, an expansion of *ῥελ*, the root of *ἔλω*, Lat. *volvo* (whence also is derived *εἰλί-πους*). Some explain *ἔλικας* 'well-rounded' or 'goodly,' cf. Il. 1. 98, *ἐλικώπιδα κούρην*.

47. *τόφρα*, 'meanwhile,' is to *ὄφρα*, in its sense of 'while' (56), as *τότε* is to *ὅτε*.

[*γεγώνευν*, Epic imperf. for *ἐγεγώνουν*.]

48. [*σφιν*, also *σφι*, dat. plur. of 3rd pers. pronoun, cf. *οἱ*, 234 n.]

γείτονες, connected with *γῆ*, cf. *γῆιτης*.

ἀρείους, for *ἀρείονες*, 'braver,' an Epic comparative usually assigned to *ἀγαθός*, and undoubtedly connected with the superl. *ἄριστος* and the prefix *ἀρι-*. Probably a trace of the positive remains in the lines beginning *Ἄρες*, *Ἄρες* (Il. 5. 31, 455), which Bekker and others write *Ἄρες ἀρές*, on account of the difference of quantity.

* 'Moist' is the regular meaning of *διερός* in later Gk., and the similar use of *ὑγρός* in Pindar, Pyth. 1. 17, shows that the ideas of *moisture* and *activity* are allied. *Διερός βροτός*, Bk. 6. 201, would be explained, on the first derivation 'a living man,' but on the second like Lat. *fugator*, 'a flight-causing man,' with a transitive sense. Compare the trans. and intrans. meanings of *φοβερός*.

49. ἡπειρον, 'inland,' usually 'the mainland,' opp. to islands. Properly an adj. with γῆ understood, but used regularly as fem. subst.*

ἀφ' ἵππων, always means 'from chariots,' not 'on horseback.' So ἵππων ἐπιβαίνειν, 'to mount a chariot,' καθ' ἵππων, 'down from the chariot.'

50. καὶ ὅθι χρῆ, &c., 'and where there is need on foot.' A compressed constr. for καὶ πεζοὶ ὅθι χρῆ (μάρνασθαι τινα) πεζὸν ἐόντα, 'and on foot in that part where there is need for one to fight on foot.' [ὅθι Epic for later οὗ, cf. αὐτόθι, 29.]

[ἐόντα, Epic part. of εἰμί. Cf. ἔω, 19.]

51. ὅσα, &c. Supply τοσοῦτοι, 'as thick as leaves,' &c.

ῥρη, 'in their season,' i.e., 'in spring.'

52. ἡέριαι, 'at early dawn,' prob. from ἡρι, ἡώς, cf. 26, 152. Some connect it with ἀήρ, and explain 'in the early mist,' cf. 144. For use of adj. cf. ἐσπέριος, 336 n.

[ῥα. ᾄρα appears both as ᾄρ and ῥα in Epic.]

αἶσα, prob. connected with ἴσος, with the idea of the 'equal share,' ἡ ἴση, 42, and so 'fate,' since ἴσος had an initial *f* (prothetic *a*, cf. 56 n.)

53. ἔν. A *purpose* of mischief is ascribed to Zeus, cf. ᾄφρα, 12.

54. στησάμενοι . . . μάχην, 'having set their battle in array.' μάχην belongs both to στησ. and ἐμάχοντο, with the latter as cognate acc., implying a hard-fought battle.

[νηυσί, also νήεσσι and νέεσσιν in Epic. All the case-forms of ναῦς should be studied.]

[θοῆσι, Epic dat. pl. fem. of θόος, from θεῖ, root of θέ(F)ω, 'to run,' cf. πλέ(F)ω, πλόος, πλοῦς, χε(F)ω, χόος, χοῦς.]

55. βάλλον, and probably ἐμάχοντο, require for subject ἀμφότεροι, 'both armies,' understood. This is awkward, as ἡμῖν occurs just before, and the first person reappears in 57, so it is probable 54-55 are interpolated from Il. 18. 533-4, where they occur quite correctly in almost the same words.

χαλκήρεσιν, 'bronze-tipped.' The termination -ηρης, signifying 'fitted with,' is from the root ᾄρ, seen in ᾄραρίσκω. (In ἀμφ-ήρης, 'double-oared,' and similar words, it is from the closely connected root ἐρ, cf. 73.)

* Some take it as equivalent to ᾄπειρος (*a*—πέρας) 'unbounded, but Curtius derives it from Skr. *a*, 'to,' and περᾶν, 'that to which one may put in.'

ἐγγέλῃσιν, from ἐγγείη, kindred form to ἔγχεος; spondaic line, cf. 23. 56. δῶρα, cf. 47.

ἀέξετο, &c., 'the sacred day was waxing,' ἀέξω is etymologically identical with 'wax' since it was originally ἀ-φέξω (prothetic *a* and stem *φεξ*). *

ιερόν. Day is called 'sacred' because it is not under the control of human power, and is therefore attributed to divine. So κνέφας, 'darkness,' Il. 11. 194, ποταμοί, Od. 10. 351, and many other natural phenomena or objects. †

57. τόφρα δ'. This δέ is peculiar, since it is not strictly adversative or copulative. It is called *apodotic* δέ, because it often introduces the apodosis both in conditional and in temporal sentences, as here. Though frequently found even in Attic Greek, it is probably a relic of the old co-ordinate construction or Parataxis (cf. 20) blended with Hypotaxis, as if the poet had said 'so long the dawn lasted . . . and so long we withstood,' &c. Similarly δῶρα . . . τόφρα δέ occur Bk. 10. 125-6. Cf. ἐνθα δ' (182), σὺν δ', 344. The μέν with δῶρα is answered by ἡμος δ' in 58.

περ frequently accompanies the concessive part. in Homer, as in Attic καίπερ, which is merely a strengthened form of περ, and is never found as one word in Homer. (It should be written καί περ in Bk. 7. 224).

58. ἡμος, 'when,' has a form τῆμος correlative to it, as τόφρα to δῶρα, but is usually followed by καὶ τότε or δὴ τότε.

μετενίσσεται, i.e. 'was passing to the time of cattle-loosing.' The compound points to the *change* in the sun's course after noon, when the descent begins. Cf. νέεσθαι, 95.

βουλυτόν, (βούς—λύω), though denoting *time*, is followed by the local particle δέ. So θανάτοιο τέλος δέ, 'to the end (consummation) of death,' Il. 9. 411. For the familiar note of time, compare the

* The *φε* is 'thinned' into *υ* in the later *αὔξω* (*αὐξάνω*). The Lat. *aug-ere* is from a shorter stem without *s*. Curtius has pointed out that in many Epic words beginning with *εα* or *εε*, some with *αε* or *αι*, the first letter is merely 'prothetic' (3) and indicates the loss of a digamma. Thus *αἶσα* (52) is for ἀ-φισα, *ἔέργω* (*εἰργω*) for ἐ-φέργω, *εἵκοσι* for ἐ-φεικοσι, the Lat. *viginti* showing the spirant.

† *ἱερός* also has in Homer a different, and probably earlier sense of 'strong,' 'vigorous,' so it is applied to μένος Ἀλκινόοιο, 'the might of Alcinous,' Bk. 7. 167, τῶ πυλαωροί 'sentries' Il. 24. 681, and even to ἰχθύς 'a fish,' Il. 16. 407. Observe the *ι* which always occurs in arsis (the opposite of thesis, cf. 7), also the hiatus.

woodcutter's meal in the very similar passage, Il. 11. 86-90, and the common phrase in Xenophon, *περὶ πλήθουσιν ἀγοράν*. Horace imitates this passage, Od. 3. 6. 41-3, and Milton, *Comus* 291-2.*

59. καί here is probably to be explained in the same way as δέ in 57, but its 'apodotic' use is confined to Epic, cf. 171, 251, 308, 363, &c., where καὶ τότε follows ἦμος or ἐπεί.

κλῖναν, (no augment, 29) 'bore back.'

60. ἔξ, &c., not to be explained literally, as the tale would be improbable, but, with Crates, to mean 72 in all, the average being 6 from each ship (cf. 159).

ἐκνήμιδες, 5 syll., cf. 6. Though ἐταῖρος is most probably connected with ἔτης, 'kinsman,' which had *ɛ*, it does not show any traces of that letter itself.

62-81. *He is driven south by a storm.*

62. [προτέρω, Epic adv. from πρότερος, a compar. formed from πρό, with πρῶτος for superl.]

[ἀκαχήμενοι, perf. part. mid. (accented as pres.) of ἀκαχίζω. It is also used in fem. with shifted quantity, thus, ἀκηχεμένη. The stem is reduplicated, ἀκ-αχ from ἀχ, which appears in the noun ἄχος, 'grief.']

63. ἄσμενοι, &c., 'glad to have escaped from death,' a common ellipse, cf. 566. ἄσμενος, (for σφαδ-μενος, root σφαδ, from which ἀνδάνω, ἥδομαι, ἡδύς and Lat. *suavis* for *suad-vis*, *suad-eo*) is an old participle, with mid. sense, described by Veitch and Curtius as nearer ἥδομαι than ἀνδάνω. We should rather expect ἄδ-μενος in Homer, cf. ἴδ-μεν, ὀδ-μή, later ἴσ-μεν, ὀσ-μή.

[θανάτοιο, Epic for θανάτου.]†

ὀλέσαντες, two meanings of ὀλλυμι, (1) 'destroy, (2) 'lose,' as here.

ἀμφιέλισσαι, 'curved on both sides,' cf. ἑλικας, 46.

65. πρὶν τινα, &c., 'till we had called thrice on each, &c.' τις is often used collectively, like French *on*, German *man*. These calls were intended as a farewell to the dead, and were customary even

* Most texts read βουλευτόνδε, treating δε as an enclitic inseparable particle, but whenever it follows a true case-form, La Roche following the ancients, writes it separate and accented, cf. 73, 438, 451, 495. Otherwise it is really part of the word, e.g. οἴκαδε, 530.

† Ahrens has shown that this Epic form of the gen. is explained by the adj. suffix -σῆο or -σιο, the adj. being in sense closely related to the gen. E.g., δημόσιος from stem δημο-; gen. originally δημο(σ)ιο, then δήμοιο, δήμοο (a form which A. proposed to read for -ου in several Homeric passages) and finally δήμου, by contraction.

in later times in the case of those drowned at sea, or slain on land if their corpses could not be recovered. Some say their object was to give those left for dead a chance of escape. The regular *conclamatio* was somewhat different. *προτέρω* has the same meaning as at 62; it is not used like *πρότερον*.

αἶσα, 3 syll. The diphthong in *αἶω* is always resolved in fut. and weak aor., not in pres. or imperf. Root *af*. Note the infin. with *πρὶν* in a neg. sentence, the regular constr. in Homer, but uncommon in Attic, especially in poetry. Cf. *πρὶν ἐπικέλσαι*, 148.

66. *ὑπο*, anastrophe (cf. 17), because prep. follows its case.

[*δηωθέντες*, cf. 23. The pres. *δηϊόω* is 4 syll. in Homer, but *η* combines with *ι* when the following vowel is long, as here.]

67. [*ἐπῶρσ'*, weak aor. from *ἐπόρνυμι*].

[*βορέην*, Epic for *βορέαν*. Attic contracted form is *βορρᾶς*, gen. *βορρᾶ*, Epic gen. *βορέω*.]*

νεφεληγερέτα, (*νεφέλη*—*ἀγείρω*) 'cloud-gatherer.' [The Epic masc. term. *-ᾶ* for *-ης* is found also in *ἵπποτα*, &c.]

68. *θεσπεσίη*, (*θεός*—*σεπ*, cf. 37) (1) act. 'divinely-speaking,' applied to the Sirens, Bk. 12. 158, (2) pass. 'divinely-uttered' or '-despatched,' and so 'terrible,' as here. Applied to the ram's wool, (434) it is simply 'wondrous.'

σύν, here probably adv. 'therewithal,' not tmesis.

δέ, cf. 44. For *νεφέεσσι* cf. 10.

69. [*δῶρει*, Epic plupf. with impf. force of *δρ-νυμι* (Lat. *or-ior*).]

70. *αἶ μὲν*, for accent of *αἶ*, cf. note on *αἶ δέ*, 26.

ἐπικάρσαι, only found here in Homer, and meaning *ἐπὶ κάρ*, i.e., 'headlong' (*κάρ*, *κάρα* connected with Lat. *cer-nuus*). In later Greek it means 'cross,' 'athwart,' and so some explain it here.

71. [*τριχθά* (*τρι*, *τρέις*) equiv. to *τρίχα* (157), with addition of suffix *ja*. For *χθ* in place of *χι*, cf. *χθαμαλός*, 25 n.]

* Curtius explains this word 'mountain wind,' Itat. *tramontana*, connecting it with *δρος*, which he asserts to have lost initial *γ*, cf. Skr. *giris*. This *γ*, while it existed, probably combined with a 'parasitic' *f*, i.e. an involuntary sound, springing up after the guttural, and was labialised into *β* (cf. *ἐνίσπω*, 35) just as *βορά* 'prey' arose from *γφορα*, the Lat. *vor-are* having lost initial *g*, (root GAR). If this derivation be correct, the mythical Hyperboreans are 'people beyond the mountains' not 'beyond the north wind.'

is, 'might,' identical with Lat. *vis*. As it began with *f*, hiatus is often allowed before it, cf. δὲ ἴν' (538), hence the paragogic *ν* is unnecessary.

72. [κάθεμεν, strong aor. of καθίημι, unaugmented, for καθεῖμεν.]

δλεθρον, root δλ-, δλλυμι (63).

73. αὐτάς, not 'them,' but (the ships) 'themselves,' cf. 40.

ἔσσυμένως, adv. from perf. part. mid. of σεύω. The simple root συ is seen also in Epic aor. σύ-το.

προερέσσαμεν, Epic weak aor. of προ-ερέσσω (for ἐρετ-ῖω, stem enlarged from root ἐρ, as in ἐρέτης, cf. 55). Aristarchus's reading for προερύσσαμεν.

ἡπειρον δέ, usually written ἡπειρόνδε, cf. βουλευτόν δέ, 58 n.

74. σῦνεχός, 'continually.' Lengthening of *υ* due to the following liquid (cf. 44), or more probably to the fact of root ἐχ being really σεχ, cf. note on ἀπορήξας, 481.

75. θυμὸν ἔδοντες, 'consuming our hearts,' a frequent expression in Homer, used of the despairing Bellerophon, Il. 6. 202, translated by Cic. *ipse suum cor edens*, Tusc. 3. 36. [ἔδω is an old present from root ἐδ (Lat. *ed-o*) later ἔσθω, (479), ἐσθίω].

76. τέλει, not 'ended,' but 'brought to perfection,' i.e. 'to full light.'

77. ἀνά . . . ἐρύσαντες, tmesis.

λεύκ', from root λυκ, (Lat. *lux, luceo*). λεύσσω, i.e., λευκ-ῖω, is from a connected stem λευκ. The accent of λευκά is drawn back on account of the elision, but all texts do not follow this rule.

78. τὰς, demonstrative use of the article, cf. τοί (44), τοῦ (212), τόν (333), &c.*

* The article is used in Homer (1) demonstratively or substantively, as here, either alone or with the particles μέν and δέ (not merely in antithesis, as in Attic), γε, γάρ, &c., cf. τὰ γε (109), οἱ γε (113), τοῦ γάρ (519); (2) apparently in its ordinary Attic use, e.g., οἱ δ' ἄλλοι (61), τῶν δειλῶν ἐτάρων (65), τὴν νῆσον (146), &c. This is a natural development of the attributive use, e.g. τὸν δ' ὅτε πίνοιεν—μελιηδέα οἶνον ἐρυθρόν (208), where the noun follows at some distance as a sort of explanation, and is thus shown to be fundamentally substantival, and a species of apposition. Thus 65 might be explained 'of *them*, my hapless comrades,' and 146, '*it*, the island.' (3) In a relative sense, equiv. to ὅς, but only with a definite antecedent, cf. τοῖς ἐνάμελγεν (223), τοὺς ἄν κε καὶ ἤθελον, 334. This use too is no doubt originally demonstrative; compare the relative use of *that* in English.

κυβερνήται, Lat. *gubernator*, etymology doubtful. Spondaic ending, the fourth foot too being a spondee, contrary to the usual rule. No doubt this is intended to give a slow labouring sound to the line.

79. [νυ, Epic enclitic particle, shorter form of νυν].

[κεν, or κε, Epic enclitic particle, equivalent to ἄν, and similarly used in apodosis of condit. sentences].

ἀσκηθῆς, 'unharmed,' doubtful etymology.

[ἰκόμην. Here ἰ, because no augment, but ἰκόμεθα, 107].

80. ἀλλά, for εἰ μή. The conditional is obscured, and this, which should be the protasis, takes the form of an independent primary sentence (another trace of Parataxis, cf. 20). So Bk. 7. 280.

ῥόος, for the form and etym. cf. θοῆσι, 54.

περιγνάμπτοντα, &c., 'as I was doubling Cape Malea.'

81. [ἀπέωσε, Att. ἀπῶσε, weak aor. of ἀπωθέω, which probably lost a digamma (root ὀθ for φοθ), hence syllabic augment.] εἰν-οσί-φυλλος (22) is from this root, also Lat. *ōdi*, *ōdium*.

παρέπλαγεν, &c. 'And drifted me past Cythera.' i.e. instead of passing between C. Malea and Cythera, he was driven south of the island. The country of the Lotophagi cannot be identified, but is supposed to have been either a part of the African coast, near the lesser Syrtis, or an island off the coast (Meninx, according to Strabo). The gen. Κυθήρων depends on the sense of *motion from* in παρέπλαγεν. πλάζω for πλαγῶ conn. with πλήσσω, πληγή, &c., Lat. *plango*.

82-104. *Visit to the land of the Lotophagi.*

82. ἐννῆμαρ (ἐννέα-ἡμαρ), cf. Lat. *nundinae*, *novemdialia*.

ὀλοοῖς, 'destructive,' 'ruinous,' from ὀλ (ὄλλυμι) probably for ὀλοφος, from which is formed by metathesis another form οὖλος, used of Ares, &c., Il. 5. 461.

83. ἰχθυόεντα, the hiatus is justified by the stop, and consequent pause in the line. The ordinary reading is ἰχθυόεντ'· αὐτάρ.

ἄτάρ, for ἀτάρ, *f* having simply dropped out.*

84. γαίης, partitive gen. ('partial superposition').

εἶδαρ, 'food,' from root ἐδ (75), for ἐδ-ι-αρ, the ι having been forced into the first syllable. For οἷ τ' cf. αἷ τε, 110 n.

* αὐτάρ is probably the older form, the υ having passed into *f* and then fallen out, cf. γραῦς, gen. γραφός γρα-ός, or conversely it may also have arisen from ἀτάρ.

85. ἐπ' . . βῆμεν, tmesis. ἡπείρου like γαίης.

86. δειπνον, cf. δεπάεσσι (10) for etym.

[θοῆς, shortened form of θοῆσιν, 54].

87. πασάμεθ', for ἐπάσάμεθα, from πατέομαι, 'to taste,' cf. दाτέομαι, a collateral form of δαίομαι, 42. The obsolete πάομαι 'to acquire' makes ἐπάσάμεν. Observe use of aor., equivalent to our pluperf.

ἤδέ, compound conj., properly correlative to ἡμέν, but used like καί.

ποτήτος, 'drink,' a verbal noun from a root of double form πι and πο. The former appears simply in the strong aor. ἔ-πι-ον and fut. πί-ο-μαι, and nasalized as πιν in the pres. πίν-ω, &c., while the latter is seen in perf. pass. πέ-πο-μαι, verbal noun ποτόν (354) and ποτής, and strengthened in perf. act. πέ-πω-κα. For partitive gen. after verbs of *feeding*, cf. λωτοῖο φαγών, 102.

88. Note that δῆ may begin a sentence in Homer.

[προτείν, imperf. of προΐημι, for which Bekker reads προΐην, the regular form].*

89. ἀνέρες, observe the ā. In ἀγ-ήνωρ (213) ἡνωρ-έη we have η.

είεν, the regular mood for dependent questions in historical sequence.

οἶτρον ἔδοντες, as distinguished from gods, cf. Il. 5. 341.

90. κρίνας, 'selecting.' The original meaning of κρίνω, as of the kindred Lat. *cer-no* (*cre-vi*), is 'distinguish.'

91. [μίγεν, Epic for ἐμίγησαν, cf. ἔφαν for ἔφασαν (413), strong aor. pass. of μίγνυμι, Lat. *misceo* for *mic-sceo*.]

93. Herodotus describes the lotus fruit as about the size of the mastic-berry, and tasting like a date, (Bk. 4. 177). It is generally identified with the modern jujuba.

94. ὅς τις . . φάγοι, a conditional relative sentence, expressing a *general* supposition, and exactly equivalent to a protasis, εἴ τις φάγοι, hence the optative is used after the impf. ἤθελεν in apodosis, which expresses a *repeated* action or *general truth*. Cf. οὐ τινα γὰρ τίεσκον . . . ὃ τις σφέας εἰσαφίκοιτο, Bk. 22. 414; Xen. Cyr. 5. 3. 55; and see Goodwin § 62.

* In the 2nd and 3rd per. sing. ἴεις, ἴει are commoner than ἴης, ἴη, and must be explained by the analogy of the contr. verbs (Veitch supposes a pres. form ἰέω) but then the 1st per. should be ἴουν. Curtius suggests that the 2nd and 3rd per. 'dragged the 1st after them' in the use of the diphthong. Cf. Bk. 10. 100.

νέσθαι, 'to go,' from root νες, whence also νίσσομαι, for νες-ιο-μαι 58, νόσ-τος, 97.

96. αὐτοῦ, adv. defined by μετ' ἀνδράσι Λ., cf. αὐτόθι, 29.

βούλοντο, 'they preferred,' a sense which βούλομαι (root βολ, Lat. vol-o, β prob. hardened from f) often has in Homer. Observe the sing. and pl. verbs after the indef. ὅς τις.

97. [μένειν, Epic. infin., cf. ἀκουέμεν, 3 n.] This pres. infin. denotes a *continuous*, the aor. λαθέσθαι an *immediate* action.

ἀνάγκη, 'forcibly,' dat. of manner, like βία.

99. ὑπὸ ζυγά, to be taken with ἐρύσας, 'dragging them beneath the benches.'

[ἐρύσας, weak aor. part. of ἐρύω, also ἐρῦσας, 77, cf. 39.] There is no real hiatus, for ἐρύω has digamma; stem ἑρυσ, cf. 300.

100. ἐρίηρας, heteroclite pl. of ἐρί-ηρος, compound of prefix ἐρι- and root ἄρ, (ἀραρίσκω, &c.) in the *moral* sense of 'fitting,' which appears in ἀρετή, cf. ἐνὶ φρεσὶν ἤραρεν ἡμῖν, Od. 4. 777. It is not easy, in this compound, to detect the notion of *extension*, by which Buttmann, connecting it with εὐρύς, distinguishes ἐρι- from ἀρι-.

101. [ὠκείων, Epic gen. pl. fem. of ὠκύς, cf. θεάων, 29. This form explains the fact of the gen. pl. in the 1st decl. being always circumflexed, -ῶν contr. for -άων or -έων, cf. ναυτέων 130.]

102. [λατοῖο, cf. 87.]

λάθεται. The regular sequence to κελόμην would be opt., but subj. is used for *vividness*.

103. κληῖσι. It is doubtful whether this word in Homer means 'benches' (like ζυγά, 99) or 'thole-pins.' Taking the former sense the phrase would mean 'sat on the thwarts'; with the latter, 'sat at the rowlocks,' See Merry's Appendix I. [κληῖς becomes κλείς in Attic.]

104. ἄλα, fem., to be distinguished from ἄλας, masc. Cf. ἀλμυρόν, 470.

105-151. *Manners of the Cyclopes; the small uninhabited isle on which Od. lands.*

ἐρετμοῖς, this word like ἐρέσσω is from ἐρετ, an expansion of root ἐρ, cf. 73.

106. Κυκλώπων, (κύκλος-ὤψ, 'round-eyed') a gigantic race, described by Hesiod as only three in number, and occupied in forging the bolts of Zeus, an account which Virgil follows. Euripides in his satyric drama, the *Cyclops*, depicts them as living in Sicily, near Aetna. Homer *seems* to place them on the north coast of

Africa, but the absence of my note of wind or direction marks the entrance of a wonder-world, as Nitsch remarks.

ὑπερφιάλων, explained by Buttmann as **ὑπερ-φυ-άλων** from root **φυ** in **φύω** (cf. adv. **ὑπέρφεν** and adj. **ὑπερ-φυ-ής**), is an instance of the rare change of **υ** to **ι**, cf. also **φίτυ**, and **σίαλος** from **σῦς**. Thus the primary idea would be 'overgrown' and so 'overbearing.'*

Note the absence of a conjunction, called *asyndeton*.

107. **θεοῖσι**, &c., not expressions of piety, but careless confidence in nature, cf. Eur. Cycl. 333.

108. [**ἀρόωσιν**, Epic for **ἀρόουσι**, **ἀρουῖσι**, cf. note on **περόωσι**, 129.]

109. **ἀσπαρτα**, from **ἀ** and **σπείρω**. Observe the final **ᾱ**, due to its position in *arsis*. So **πλέομην**, 105.

ἀνήροτα, from **ἀ** and **ἀρόω**; for the **η** cf. **κατηρεφής**, 183.

φύονται, with neut. pl. subject, because the plurality of *kinds* is emphasised, cf. **ναῖον**, 222 n.

110. **αἷ τε**, generally written **αἷτε**. The **τε** is not a copula, but very frequently accompanies the rel. in Homer. So **οἷ τε**, 84, 120, cf. **οἷός τε**, used like **δυνατός** in Attic.

111. **ἐριστάφυλον** (**ἐρι-σταφυλή**), 'of abundant clusters.'

σφιν . . . **αἰέξει**, 'makes them to grow for them.'

112. **θέμιστες**, 'oracles of law' (B. L.), Epic pl. of **θέμις**, from root **θε** (**τί-θη-μι**).

114. **δὲ ἕκαστος**, hiatus explained by the digamma in **ἕκαστος**.†

115. **παῖδων**, obj. gen. after **θεμιστεύει**, 'is judge over,' like **ἄρχειν** and other verbs of 'governing.'

ἀλλήλων, obj. gen. after verb of 'caring for,' being mindful of,' as with **φροντίζειν**, &c.; so **Διός** 275.

116. **ἔπειτα**, 'now' is merely connective and unemphatic.

λάχεια, now explained 'rough' i.e. 'overgrown.' The Scholiast interpreted it **εὖγεως**, 'rich soiled.' The ancient critic Zenodotus read **ἐλάχεια**, 'small' (from **ἐλαχύς**, the obsolete positive of **ἐλάσσων ἐλάχιστος**) and is followed by Bekker, with the approval of Curtius.

* The old derivations (1) from **φιάλη**, 'goblet,' and (2) from **ὑπέρβιος** (for **ὑπερβίαλος**) are inadmissible.

† **τε** is from the stem of the reflexive pronoun, while **-καστος** is from that of the interrog. or indef. (cf. **πόστος**, **πόσος**, &c., where the Ionic preserves the original **κ**, so **κόσος** **κοῖος** &c., Lat. *quantus quotus*, &c.)

παρέκ, 'outside,' compound of παρά and ἐκ, cf. ὑπ' ἐκ, 489.

117. γαίης. With La Roche's punctuation, the gen. depends on λίμενος, but Ameis places the stop at τετάνυσται, taking γαίης with οὔτε σχεδόν, &c.

118. ἐν, adverbial, 'therein,' cf. 132, 134, 136.

ἀπειρέσιαι, 'countless,' Epic equivalent of ἄπειρος (πέρα). Another form is ἀπερείσιος.

[γεγάσιν, Epic perf. of γίγνομαι with pres. force. The shorter stem γεγα- appears in the dual and plur. i.e., with the heavier endings, and the longer γέγονα in the sing. i.e., with the lighter endings. So with μέμονα, μεμάασι, cf. 141.]

119. οὐ μὲν γάρ, &c., 'for the tread of men scares them not away.'

120. μιν εἰσοιχνεῖσι, 'frequent it.' [The contraction from εο or εου to ευ, found in Epic, Ionic and Aeolic.]

[μιν, acc. sing. of 3rd personal pronoun, from a different stem, cf. 234.]

κυνηγέται. This word and ποίμνη (122) are not used elsewhere by Homer, whose usual terms are θηρητῆρες and πῶν, hence Nitsch and others regard 120-124 as spurious.

121. ἐφέποντες, 'ranging' from ἐπί-ἔπω.*

122. [κατατσχεταί, a peculiar form for κατίσχεταί or κατέχεταί which some consider is evidence of ῥ, but more probably ἴσχω is for σι-σεχω (cf. 37, note) a redupl. form of ἔχω.]

ἀρότοισι, (ἀρόω) 'by tillage.' Abstract words are occasionally found plur. in Homer; cf. μαντόσυναι Il. 2. 832.

123. ἡματα πάντα, simply 'for ever.'

124. χηρεῖ, 'is destitute,' from root χα, whence χήρη, 'a widow,' also χάρις χαρίζω and χῆτος 'lack.' Obj. gen. ἀνδρῶν depending on notion of want.

μηκάδας, 'bleating,' from root of μηκάομαι, 439 n.

* This ἔπω (root ἐπ for σεπ) in spite of the resemblance must be distinguished from that mentioned with ἐνίσπω, 37. In both the π arises from κ, by 'labialism,' but the middle ἔπομαι shows the present form to be connected with Lat. *sequor*, while the other verb is represented by the obsolete *in-seco*. Other traces show a remarkable parallelism between the two roots. Thus *cum ipso pol sum secuta*, Plaut. Mil. 1220 must mean 'I had a talk with him,' (if the reading be correct.)

125. **πάρα**, for **πάρεισι** with anastrophe, cf. **ἐνι** for **ἐνεισι**, 126.

μυλτοπάρηοι, 'red-prowed,' lit. 'vermilion-cheeked' from **μῖλτος** and **παρειά**) a standing epithet of ships in general, cf. **μυλτηλιφέες** applied to the ancient ships by Herodotus.

126. 'Nor are there among them builders of ships, who might fashion,' &c. **νηῶν** obj. gen.

κάμοιεν, the original meaning of **κάμνω** is simply 'make,' not 'toil' or 'weary.' It passed into the latter meaning in classical Greek, but in modern Greek has simply the sense of 'do.'

127. **εὐστέλμους**, 'well-decked' or 'timbered' (**σέλμα**). The **σσ** may perhaps indicate the loss of **ς**.

αἱ κεν, &c., 'which should perform all their service.'

128. [**ἱκνεύμεναι**, cf. **εἰσοιχνεῦσι**, 120.]

οἷά τε πολλά, &c., 'as men oftentimes cross, &c.,' cf. **οἷα τε πολλὰ γίγνεται ἐν πολέμῳ** Bk. 11. 536. The acc. is a 'contained' or cognate acc. with **περώωσι**.

129. [**περώωσι**, Epic for **περάουσι**, **περώωσι**.]*

130. 'Who might likewise have made of their isle a goodly settlement' (B. L.) **καί** emphasizes **νήσον**.

σφιν, *dativus commodi*.

ἐυκτιμένην, (**εὖ-κτίζω**) forms part of the predicate, cf. 533 n.

131. **οὐ μὲν γάρ**, &c., substantive verb **ἐστί** omitted.

ἄρια, 'the products of the seasons.'

132. **ἐν**, adv. cf. 118, and with **εἰσί** omitted equivalent to **ἐνι**, 126 repeated 134, 136.

πολιοῖο, here an adj. of 2 terminations, but generally of 3 ; many adjectives vary thus in Homer.

ἔχθας, der. from **ἔχω** 'to hold' 'confine,' elsewhere applied to banks of rivers or trenches.

* Not as commonly explained a case of contraction and subsequent expansion, but as Curtius shows, of compensatory lengthening (**ω** due to the loss of the spirant **γ**) and then of assimilation (**α** changed to **ο** on account of the following **ω**). Cf. **ἀρώσιν** 108, in which of course only the first of these processes takes place, cf. also **ἀλώνται**, 254, **ὀρόωντες**, 295, and **ἐκπεράα**, 333 n. Distinguish this verb from another **περάω**, the original of the later **πιπράσκω**; used in Homer only of selling prisoners, and primarily implying 'to carry over the sea' (**πέρα**).

133. **μάλα κ'**, &c., 'the vines would be unfailing indeed.' Suppressed conditional, as in 126, 127, 130, 131, 134.

134. **ἄροσις λείη**, 'level land for ploughing.' Like **ἄροτος**, 122, an abstract word properly, as its form shows, but used concretely, like *aratio* Cic. Phil. 2. 101.

βαθὺ λήιον, a 'tall' or 'deep' crop, according to the way of looking at it, cf. **βαθείης αὐλῆς** (239) but **ὑψηλή**, 185.

135. **εἰς ὄρας**, 'as the seasons come.'

ἀμῶεν, opt. of **ἀμάω** 'to reap,' diff. sense in mid. cf. 247. Note *ā* in act., *ā* in mid. and **διαμάω**.

πῖαρ, 'richness' 'fatness,' **ἐστί** omitted. Some make **πῖαρ** an adj., neut. of **πίων** (fem. **πίειρα**) in which case **ὑπ'** for **ὑπεστί** should be written, 'there is rich soil beneath.'

136. **ἔν'**, 'where,' the original *local* sense.

χρεώ, always monosyll. by synizesis, cf. 43. Equiv. to Attic **χρεία**, but used like **χρή** with acc. of the person, Il. 11. 409.

πέισματος (no connection with **πεῖθω**) is general, and includes both sorts of 'moorings' mentioned in 137.

137. **εὐνάς**, blocks of stone attached to cables, thrown out from the bows, which pointed seawards, to serve the purpose of anchors, which were unknown in Homer's time. The **πρυμνήσια** were hawsers from the stern (**πρύμνη**) made fast on shore.

βαλλέειν [Epic strong aor. infin., also **βαλεῖν**], infin. of purpose explaining **πέισματος**.

138. [**ἐπικέλσαντας**, one of the few verbs with liquid stems (in *λ* and *ρ*) which form weak aor. in *-σα*, cf. **ἐπῶρσε**, 67. **ἔκυρσα**, **ἔφυρσα** and others occur. **ὀκέλλω** is the form used in Attic.] Supply for the constr. **χρεώ ἐστιν**, 'it is (only) needful.'

εἰς δ', 'till,' equivalent to Attic **μέχρι**. **κε** is attached because it is future and so indefinite.'

[**ναυτέων**, cf. **ὠκειάων**, 101 n.]

139. [**ἐμπνεύσωσιν**, a form which shows the original diphthong of the stem **πνευ**, which became **πνεῖ** in the present stem, whence **πνέω** for **πνέω**. A shorter stem **πνυ** appears in some derived forms. For **πνείω** cf. 10.]

ἀήται, 'breezes,' lit. 'blowers' from **ἄημι**, root *af*.

140. **κρατός**. Look up all the forms from this stem. **κάρα** is used as the nom.

141. **κρήνη**, in apposition to **ὑδωρ**.

ὑπὸ σπείους (30) 'from under a cave.'

αἰγυροί, from stem αἰγ, acc. to Curtius, 'the quivering poplar.'

[πεφύασιν, from shorter perfect stem πεφυ- cf. 118.]

142. καὶ . . . οὐδέ, 'parataxis,' cf. 20.

143. ὀρφναίην 'dark,' conn. with ἔρεβος and Ὀρφεύς.

οὐδέ, &c., 'nor was there light to see,' epexegetis of ὀρφναίην. προὔφαινετο is impers. and προὔφαινε (145) is intrans. 'showed her light.'

144. ἀήρ, 'mist,' as always in Homer; observe the gender.

145. δέ, for the quantity cf. ἐπί, 150, δέ, 154 and 44 (note.)

146. τὴν νήσον, cf. τὸν χώρον 181 and note on 78. In translation of course this use cannot always be distinguished from the Attic, if it is not even identical. Some translate 'that island.'

ἑσέδρακεν two forms of stem,—δρακ, seen in strong aor., and in subst. δράκων adv. ὑπόδρα (with loss of κ) and δερκ (for δαρκ) in pres. δέρομαι.

147. οὐδ' οὖν, a correction for οὐτ' οὖν, because οὐτε is only used, as a rule, in connection with another οὐτε. But some justify it by an οὐτε implied in οὖ, cf. 146. οὐ τις . . . οὐτε occur Bk. 11. 483.

[προτί, for πρόσ, cf. 11. Another form ποτί occurs 289.]

148. ἐπικέλευσαι. For the infin. after πρίν in a neg. sentence, cf. 65 n. In Attic the indic. is usual.

149. κελιάσῃσι, here intrans. The *dat. commodi*, as though the ships were persons, is peculiar; in Attic we should have gen. abs.

150. ἐκ . . . βῆμιν, tmesis. For ἐπὶ cf. note on ἀπορήξας 481,

ῥηγμῖνι, 'the surf' or 'breakers,' from root ῥραγ, ῥήγνυμι 'to break,' Lat. *frango*.

151. ἀποβρίξαντες, 'having fallen into heavy sleep' from stem βρι, seen in βρίθω ὄβριμος or ὄμβριμος (233), &c. Note the force of the aor., so βασιλεύσας, 'having come to the throne,' not 'reigned.'

διαν, from root δα 'to shine,' when applied to physical objects, is probably simply 'bright,' though it may be explained here like ἱερός, 56.

152-192. *Hunting and feasting for one day; then he sails with his single ship to the land of the Cyclopes.*

152. ἡριγένεια, 'early-born,' from ἡρι, conn. with ἡώς (cf. ἡέριος, 52) and root γεν. This adj., ῥοδοδάκτυλος, and ἐνπλόκαμος (76) are standing epithets of ἡώς, cf. 125.

153. *ἰδινεόμεσθα*, [Epic for *-ούμεθα*] ‘we roamed.’
αὐτήν ‘itself,’ i.e., the interior, not merely the coast.
154. [*κοῦραι*, Att. *κόραι*, cf. *νοῦσος* for *νόσος*, 411.]
αἰγόχοιο, ‘lord of the aegis,’ from *αἰγίς*—*ἔχω*. This *αἰγίς* is probably not conn. with *αἶξ*, 155, but another word meaning originally ‘hurricane,’ conn. by Curtius with *ἐπ-εῖγ-ω*, *αἰγι-αλός*, &c.
155. *ὄρεσκόφους*, ‘dwelling in the hills,’ from *ὄρος*—*κεῖμαι*.
ἵνα implies a special providence, cf. 53.
156. *αἰγανέας*, either from *αἶξ*, meaning ‘goat-spears,’ or from root of *αἴσσω*.
δολιχαύλους, simply ‘long,’ *δολιχός* belonging strictly to the *αὐλός* or ferule, but practically to the spear.
157. *διὰ . . . κοσμηθέντες*, tmesis.
158. *μενοικέα* ‘abundant’ originally ‘satisfying desire,’ applied usually to food and drink, but also to plunder, gifts, &c., from *μένος* and *τεικω* found in *ἔοικα* 190 n.
159. *δωδέκα*, Homer uses also *δυοκαίδεκα* (195) and the Attic *δώδεκα*. For *ἔποντο* cf. 121 n. Note the hiatus.
- ἐς δέ*, &c., ‘and to each ship nine goats fell by lot,’ a sense of *λαγχάνω* not found elsewhere in Homer. One MS. reads *αἶγας*, and *ἐν δέ ἐκάστη* with some others. These readings would give *λάγχανον* its usual sense, the subject *ἑταῖροι* being supplied. *ἑκαστος* had *f* originally, so *δέ* is not elided, cf. 65.
160. *ἔξελον*, ‘they had set apart.’ The 1st per. must have been *ἐξελόμην*.
161. *ὣς*, demonstrative like *οὕτως*, as in Attic.
πρόπαν, the *ǎ* is due to accent, cf. *πάν*.
162. *κρέατ’*, observe the *ǎ* which appears throughout *κρέας*, cf. dat. pl. *κρέᾱσι*. The common reading is *κρέα τ’*, and this form frequently occurs in Homer, cf. 297, where it is elided. *κρέᾱ* cannot be explained from *κρέατα*, *κρέαα*, so must be referred to another stem *κρεο*. It occurs with synizesis 347, cf. Bk. 3. 33.
- ἄσπετα*, orig. ‘unspeakable,’ and so ‘boundless,’ ‘abundant,’ from *ἀ-σπε*, cf. 37, note.
- μέθυ ἡδύ*, no real hiatus, cf. note on *ἄσμενος*, 63.
163. *νηῶν*, depending on the sense of *removal from* in *ἐξέφθιτο* ‘was spent out of,’ cf. *Κυθήρων*, 81. The hiatus is only apparent, for *οἶνος* had *f* cf. Lat. *vinum*. See 196, 208, &c.

ἰρυθρός, equivalent to Lat. *rufus*, as *f* stands for the dental as well as the labial aspirate. *Ruber* is also conn., cf. οὐθατα 440 n.

164. [ἐνέην. The form ἐην is found almost as often as ἦν for the 3rd per. sing. imperf. of εἶμι. The forms ἦην and ἦεν also occur, and the iterative ἔσκε often.]

ἀμφιφορεῦσιν, from ἀμφί-φέρω, 'a thing carried by handles on both sides,' (see Dict. of Antiquities.) In later Greek it was shortened to ἀμφορεύς, whence Lat. *amphora*, cf. ἡμέδιμνον for ἡμιμέδιμνον.

165. ἱερόν, an epithet constantly applied to cities, cf. the oft recurring Ἰλῖος ἱρή, perhaps as being under the protection of deities. Note the ἱ in thesis, and cf. 56.

πτολίεθρον, Epic for πολίεθρον, so πτόλις and πτόλεμος. The τ possibly arose by 'dentalism,' from a spirant *j* which developed a parasitic δ, and was afterwards expelled by it. Cf. χθαμαλή, 25 n.

167. φθογγήν (φθέγγομαι) taken with the verb by zeugma. We should expect ἡκούομεν. The best parallel is Aesch. P.V. 21. ἴν' οὔτε φωνήν οὔτε του μορφὴν βροτῶν ὄψει. αὐτῶν is emphatic, marking an opposition, cf. αὐτοῦς 40.

168. ἐπὶ . . . ἦλθε, tmesis.

171. ἀγορὴν θέμενος, 'having called (arranged) an assembly,' the regular sense of ἀγορή in Homer. Cf. θέσθαι δαίτα, μάχην, &c. For καὶ τότε cf. 59.

μέτα, observe the use with dat. not found in Attic.

[ἔειπον, this syllabic augment points to a lost *f* (cf. note on ἐφέηκε, 38) the diphthong appears in the other words, and εἶπ is probably a reduplicated aorist stem for *fe-feπ*, root *feπ*, labialised from *fek*, cf. Lat. *vox*, *voc-are*, &c., and note on ἦπαρ, 301. There is no connection with the root *σεπ* (37) though they are often confused. The unaugmented Attic form εἶπον only occurs once in Homer, Od. 6. 223.]

174. οἳ τινὲς εἰσιν, regular dependent question, primary seq.

175. ἢ ρ' &c. ἢ . . . ἢ in correlation mean 'either . . . or,' but ἢ . . . ἢε here, occurring in an indirect double question, are used like the Lat. *utrum* . . . *an*, cf. the parallel passage, Bk. 6. 120, where the question is direct, and therefore ἢ not ἢ is used in the first part. The second ἢ in a double question, direct or indirect, is always circumflexed. Cf. 253, also Bk. 1. 175 (indirect question). The subst. verb εἰσί is omitted.

176. [ἦε, an Epic form of ἦ, as ἦέ of ἦ.]

θεουδής, first explained by Buttmann as 'godfearing' from **θεός-δέος**, the diphthong **ου** being due to **f** which originally stood after **δ** in **δέος**, **δείδω** and kindred words.*

177. **ἀνὰ νηὸς ἔβην**. Hermann and others connect **ἀνά** with the noun, translating 'I climbed up the vessel's side,' as distinguished from **ἐπί**, 'I went on board ship.' It is probably better to join **ἀνέβην** (cf. **ἀνὰ . . . λῦσαι**, 178) taking **νηός** as a partitive gen. of place, cf. **γαίης**, 84, and **ἄν δ' ἄρα Τηλέμαχος νηὸς βαῖν'**, Bk. 2. 416.

178. **ἀμβάλειν**, an instance of 'assimilation.'†

181. **τὸν χώρον**, 'that place' (cf. 146 n.) refers to 166 (Ameis.)

[**έόντα**, Epic part. of **εἰμί**, cf. **ἔω**, 18.]

182. **ἐνθα δ'**, for **δέ** in apodosis cf. 57.

έσχατιῇ, (**έσχατος**) 'the furthest part' or 'border' cf. 280. Some read **ἴδομεν σπέος**, objecting to absence of **f** in **εἶδομεν**, but cf. **εἶδεταί** (11) and note on **ἄνακτος**, 452.

183. **κατηρεφές**, (**έρέφω**) 'roofed over,' cf. **ἀνήροτα** 109.

184. **διες**, 3 syll. (**δῖς** for **δῆς** Lat. **ovis**, Skr. **avis**), cf. 425.

ιαύσκον, an iterative tense from **ιαύω**, 'used to sleep,' i.e. at night, cf. **έν-ίανε**, 187 (etymol. doubtful, perhaps a redupl. stem from root **af** cf. **ἄεσα**, for **ἄφεσα**, 'I rested.')

περί, adverbial, and local in sense. It has another meaning, 'exceedingly,' in which sense it is accented **πέρι** by some editors.

αὐλή, a 'yard' or 'court.'

185. **δέδμητα**, syncopated plupf. pass. of **δέμω**, root **δεμ**, whence **δόμος**, Lat. **domus**, &c.

κατωρυχέεσσι, 'deeply imbedded,' [heteroclite dat. pl. of **κατῶρυξ** (**κατ-ορύσσω**) as if from **κατωρυχής**.]

* Its effect is often to be seen (in the weak aor. only) in lengthening a preceding short vowel, cf. **δῆ δέισαντες** 236, 396, and in compounds or even after the augment, thus **ὑπὸ-δείσας** 377, (commonly written **ὑποδδείσας**) and **ἔδεισεν** frequently. **θεουδής** used to be explained as **θεοειδής**, 'godlike,' and some say it is **θεο-φαδής** (**ἀνδάνω**).

† The preps. **ἀνά**, **κατά**, **παρά** may drop their final vowel in Epic, both in composition and separately, cf. **παρθέμενοι**, 255, **πάρ**, 194, and **ἄν** (last note). This is called 'apocope.' The final consonant of **ἄν** and **κάτ** is assimilated, if possible, to the following consonant, thus, **ἀγκλίνας** for **ἀνακλίνας**, **καδ δέ** for **κατὰ δέ**, 372, 459, &c., **κάββαλε** for **κατ-βαλε**, &c. With **ἀμ-βαίνειν** cf. **συμ-βαίνειν**.

186. ἰδέ, used like ἦδέ, 87. It is probably formed from the pronoun stem ἰ, as ἦδέ from stem ἀ.

187. δε . . . τε, equiv. to δε, cf. 110 n. Some read τὰ for τε.

188. [ποιμαίνεσκεν, iterative tense, cf. 184.

μετ' ἄλλους, &c., 'consorted with others.'

189. ἀθεμιστία ἦδη, 'was of lawless mind.*' In English we should invert the constr. thus, 'dwelt apart in lawlessness of mind' (B. L.)

190. [ἐτέτυκτο, plupf. pass. of τεύχω, 'to fashion.']

ἐφκει, 'he resembled,' plupf. from ἔοικα, for ἐφώκει (root probably φικ) hence hiatus is only apparent, cf. μενο-εικέα, 158. Polyphemus's name is not mentioned till 403.

191. ῥίψ, 'a peak,' sometimes a promontory, hence the names Rhium and Anti-rhium on the Corinthian Gulf. For ἀλλὰ cf. 68.

192. ἀπ' ἄλλων, 'apart from others.' ἀπό often occurs in this sense in Homer, even without a word like οἶος, cf. φιλης ἀπὸ πατρίδος αἴης ἔσσεται, Bk. I. 203. In this use some modern editors write ἄπο.

193-230. *Mooring the ship, he goes with 12 men to the Cyclops' cave, which is described.*

194. αὐτοῦ, 'there,' cf. 96.

πάρ, cf. 178. The ι in νηί is due to arsis; in 173 and elsewhere we find νηϊ.

[ἔρυσθαι, pres. infin. without 'thematic' vowel (cf. 17,) from ἔρυμαι or εἶρυμαι, which in indic. only appears as imperf. ἔρῡσο, εἶρῡτο, &c., the other forms coming from ἐρύομαι or εἶρύομαι with thematic vowel. The stem is ἔρυ, hence app. hiatus. No connection with ἐρύω, 99.]

196. αἶγων, elsewhere in Homer αἶγειος is used. Cf. χρύσεος with χρύσειος, &c.

οἶνοιο, for φοῖνοιο, hence μέλανος, cf. 163. Gen. of contents, cf. 346.]

197. Μάρων, no doubt connected with Ἰσ-μαρος Maroneia, a town of the Cicones, was called after him. Various mythological accounts represent Maron himself or his father Euanthes as son of Dionysus.

198. [ἱρέυς, Epic and Ion. for ἱερεύς as ἱρός for ἱερός.]

Ἀπόλλωνος, the ā occurs only in the 4-syll. case-forms, when

* This use of οἶδα, referring to *temper* and *thoughts* rather than *knowledge* is common in Homer, cf. ὅτι οἱ φρεσὶν ἄρτια ἦδη, Il. 5. 326, said of a *congenial* friend. For the apparent hiatus, cf. 28, 11.

in arsis; cf. 201, where $\tilde{\alpha}$ occurs in thesis. This protection of the priest is a striking evidence of the religious feeling of Homer's age.

ἀμφιβεβήκει, 'used to watch over,' implies that he had forsaken the city at its downfall, according to the common belief, cf. Aesch. Theb. 204, Verg. Aen. 2. 351. Homeric perfects being generally equivalent to presents, the plupf. is used like the impf. Cf. **Χρύσην ἀμφιβέβηκας**, Il. 1. 37, (metaphor from bestriding a fallen friend for protection.)

199. **οὐνεκα**, for **οὐ ἔνεκα**, 'because.' It also means 'wherefore,' and 'that,' in Homer.

περισχόμεθ', 'had protected him, 'fenced him round,' on occasion of the capture of Ismarus, 40-42.

200. **ἄζόμενοι**, 'with reverence.' The app. hiatus after this word may be explained by the digamma, **ῥώκει**, cf. **ῥοῖκον**, 35.

201. **Ἀπόλλωνος**, the \bar{o} probably explained by the arsis, affected too by the pause at the full stop.

[**πόρην**, strong aor. from a stem **πορ**, appearing also in the perf. impers. **πέπρωται**, 'it is fated,' originally 'it is given,' hence **ἡ πεπρωμένη** sc. **μοῖρα**, 'fate.']

202. **τάλαντα**, most likely a variable weight in Homer's time, as no definite standard seems to have been then recognised. A talent was possibly about half the value of an ox, according to Merry.

203. **πανάργυρον**. **παν-** in composition is short before vowels, unless in arsis.

204. **οἶνον**, acc. after **δῶκε**.

δωδεκα πᾶσιν, 'full twelve,' like the modern expression 'all told.' Some explain it 'twelve in all,' like the later **οἱ πάντες**. Cf. Bk. 24. 60.

205. **ἀκηράσιον** (**ἀ-κεράννυμι**) 'unmingled,' equivalent to **ἀκήρατος**. Cf. 106 for asyndeton.

οὐδέ . . . αὐτόν, parataxis, cf. 20.

206. [**ἡείδει**, equiv. to **ἦδη**, 189. Some texts read **ἡείδη**.]

δμῶων, from **δμός**, 'a man-servant;' the corresponding fem. form is **δμωή** (root **δαμ** in **δαμάω**) and we find **δμῶες καὶ δμωαί** in the Il. **ἀμφιπόλων** is only used of female servants in Homer. For **ἐνὶ οἴκῳ** cf. 35.

208. **τὸν δ' . . . οἶνον**, a frequent use of the article, called 'attributive,' when the noun only follows in an explanatory way, cf. 78 n. For app. hiatus, cf. 196.

ὅτε πίνοιεν, 'whenever they drank.' The opt. in historical sequence, cf. **ὅς τις φάγοι** (94) **ὅτε ἰκάνοι** (333), is quite regular. These

'indefinite' sentences, as Mr. Sidgwick calls them, are classed by Goodwin as conditional relative sentences, § 62.

209. *ἐν*, &c., 'he filled one cup and poured it into 20 measures of water.' Probably the distributive use of *ἀνά*, though some take it with *χεῦε* by tmesis, *μέτρα* being thus object. The *ō* in *ὕδατος* is due to arsis. *ἀνά* is not elided because of *F*; with *λείκ-οσι* cf. Lat. *viginti*, and *ἑικοσόροιο*, 322.

210. [*χεῖ*], Epic aor. of *χέω*, *ἔχευα* for *ἔχεφα*, also *ἔχεα*, cf. 10.]

ὀσμῆ, later *ὀσμή*, cf. *ἄσμενοι*, 63 (root *ὀδ*, in *ὄζω*, *ὀδωδα*, Lat. *odor* and *oleo*, &c.). The hiatus after *ἡδεῖα* may perhaps be explained by the caesura.

211. *ἄν* . . . *ἦεν*, 'it was,' common use of *ἄν* with imperf. or aor. to denote a *customary* action, not conditional. [For *ἦεν* cf. 164]. Observe the impf. which is the regular tense. *ὀδώδει* is also an impf. in sense. The aor. *χεῦε* is exceptional in an apodosis of this kind.

212. *τοῦ*, demonstrative, cf. 78. It goes with *ἐμπλήσας*, probably, being the regular case, though some join it with *ἄσκόν*, as gen. of contents, cf. *οἶνοιο*, 196.

ἐν, strictly an adv. (118) but defined by the dat. *κωρύκῳ* following, cf. *ἐν δέ τε οἶνον κρητῆρσιν κερόωντο*, Bk. 20. 252.

ἦια, 'provisions,' *ἐφόδια* in later Gk. Here disyll. by synizesis of *ια*, but commonly trisyll., the *ι* being short, unless in arsis. Some write *ῆα* here.

213. [*όλοατο*, 4 syll., cf. 6. In Homer *οἶω* and *οῖω* are the commonest forms of the pres. ind., *όλομαι* is often found, *οἶομαι* only once and the Attic *οἴμαι* never.]

ἀγῆνωρ, 'lordly,' from *ἄγω-ἀνήρ*, cf. *πεισήνωρ*, *ἡνορέη*, &c., 89 n.

214. *ἄνδρ'*, subject of next verb.

ἐπιειμένον, 'wearing,' 'clothed in,' cf. *ἀναιδείην ἐπιειμένε*, Il. 1. 149, and *ἐμοὶ τοσσηνδε θεοὶ δύναμιν περιθεῖεν* Od. 3. 205; also Psalm 93. 1. [In *εἶμαι* (from *ἐννυμι*, stem *ἔσ*) the initial letter is really *F*, cf. Lat. *vestio vestis*, hence *ἐπι(F)ειμένος*, never in Epic *ἐφειμένος*.]

ἄλκην, acc. because the verb takes double acc. in active.

216. *οὐδέ*, 'but . . . not,' cf. 230. So the Lat. *nec* for *nec tamen*.

217. *νομὸν κάτα*, 'anastrophe,' cf. 66, 17. This position of the prep. is also found in Tragedy. Distinguish *νομός*, 'pasture,' from *νόμος*, 'law.' Both are from *νεμ*, root of *νέμω*.

218. [*ἐθεύμεσθα*, Epic impf. (-σθα = -θα) of *θέομαι*, old form of Attic *θεάομαι* (root *θαῖ* in *θαῦμα*, &c.) cf. *εἰσοιχνεῦσι*, 120.] For app. hiatus cf. 159.

219. **ταρσοί**, &c., 'the baskets were laden with cheeses.' Cf. **πλεκτοὶ τάλαιοι**, 247; with **βρίθον** cf. **ἀποβρίξαντες**, 151.

στείνοντο, &c., 'were crowded with.' Both verbs take the gen. on the analogy of words denoting *fulness*, but both are also used with instrumental dative, cf. 445 and Bk. 6. 159, **ἐέδνοισι βρίσας**.

220. **ἀρνῶν**, from a hypothetical nom. sing. **ἀρήν** for **ἑαρήν**.

221. [**ἔρχατο**, also **ἐέρχατο**. 3rd per. plur. plupf. pass. of **ἔργω** or **ἐέργω** later **εἶργω**, root **ἑργ**] *

πρόγονοι . . . **μέτασσαι**, 'the firstlings' (**πρό-γεν**) . . . 'the summer lambs,' lit. 'the middlings.' **μέτασσαι** from **μετά** as **περισσός** from **περί**, &c. The word only occurs here.

222. **ἔρσαι**, 'the younglings,' **ἔρση** or **ἐέρση** for **ἑέρση** properly 'dew.' By the same metaphor **δρόσος** is used for a lion's whelp, Aesch. Ag. 138.

[**ναῖον**, impf. of **ναίω** or **νάω** for **σναῖω**, conn. with **νέω** for **σνεῖω**. Some read **νᾶον** here.] The plur. verb is probably to be explained like **φύονται**, 109.

ὄρῳ, 'whey,' from **ὀρός** masc. **ὄρος** 'a mountain,' is neuter.

ἄγγεα, 'vessels,' includes the **γαυλοί** and **σκαφίδες**, 'milk pails,' and 'bowls,' cf. **πείσματος**, &c., 136.

223. **τετυγμένα**, cf. **ἐτέτυκτο** 190, supply **εὖ**, 'well-wrought.'

τοῖς, relative use of article, cf. 78 n.

ἐνάμελγεν, without augment, cf. **ἤμελγε**, 238.

224. **πρώτισθ'**, a kind of double superlative, **πρῶτος** itself being really for **πρόατος** from **πρό**, cf. 62.

225. **τυρῶν**, part. gen. 'some of the cheeses,' cf. 93.

αἰνυμένους, sc. **ἡμᾶς**, 'that *we* should take, &c.'

226. **καρπαλίμως**, 'speedily,' from root **καρπ** or **κραπ**, whence also **κραιπνός**, for **κραπ-ινος** 'swift.'

227. **ἀλμυρόν**, adj. formed from **ἄλς**, 104. The Lat. *sal* shows that the aspirate represents a lost **σ**.

228. **ἦ τ' ἄν**, for **ἦ τοι ἄν**, cf. 13 n., 'truly it would have been far better.' **κέρδιον** 'more gainful,' conn. with **κέρδος**, &c. The sentence is parenthetical.

* The endings of perf. and plupf. pass. in **-αται -ατο**, for **-νται -ντο** always occur in Epic after consonants and **ι**, sometimes after **υ** and long hard vowels. Similarly with the opt. They are commonly used in Ionic, and occasionally in Attic. Cf. **εἶατο** (545) **ἀπολοίατο**, 54.

229. αὐτόν, the man himself.' No real hiatus at τε, cf. 11.

εἰ μοι, &c. 'if perchance,' or 'in case he might give.'*

230. 'Yet after all he was not destined to be welcome to my comrades when he arrived.' Cf. 216.

ἐρατεινός, conn. with ἐρατός, ἐράω, &c. The fut. infin. with μέλλω is as common as the pres. in Homer, cf. κινήσεσθαι, 477.

231-306. *The monster arrives with his flocks, and foiled by Odysseus in his questions about the ship, devours two of the men.*

231. [κῆαντες, Epic aor. of καίω, for κατ-ίω, root κατ or καν. κέας is found in Att. poetry, but the prose aor. is ἔκανσα. Cf. ἔκηα, 533. Most MSS. wrongly read κείαντες.]

ἐθύσαμεν, 'we offered' an offering, usually of meal, here of cheese.†

233. εἶος. Three forms appear in the common texts of Homer, ἔωσ, ἴωσ, and εἶος. The last two forms have no real authority, the best MSS. generally having ἔωσ, and Curtius maintains that where ἔωσ will not scan the true spelling is ἦος, standing for ἦ-φος or ἄ-φος (cf. Doric ἄς) by a transposition of quantity. Cf. note on δαείω, 280.

δμβριμον, also δβριμον, 'weighty,' from root βρι (151) the ο being prothetic.

234. ἀλαλής, 'dry,' from ἄζη 'dryness,' &c., ἄζομαι, 'to dry.'

ἵνα οἱ, no hiatus, because the 3rd pers. pron. (properly reflexive)

*This and similar passages, cf. εἴ τι πόροις (267), εἴ πως τισαίμην (317), εἰ . . . πέμπσειας (349), εἰ . . . λάβοι (418) are commonly explained as indirect questions depending on σκοπῶν, πειρώμενος or some such word understood. But (1) the tense would then be future, acc. to rule, not aor. and (2) the similar clauses with αἶ κε and subj. cannot be explained as indirect questions, since such are never introduced by εἰάν, cf. θεοὺς ἐπιβώσομαι . . . αἶ κέ ποθι Ζεὺς δῶσι, Bk. 1. 378-9, and τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα, Bk. 4. 322. These sentences are really conditional protases with apodoses suppressed or implied. Thus we might expand—'that I might see the man himself, and if he should give me hospitality, *might receive it.*' The sense is practically 'in the hope that,' and approaches that of final sentences, as τε . . . καί shows. The full construction occurs at 420-1 βούλευον ὅπως . . . γένοιτο, εἰ . . . εὐροίμην. A similar passage outside Homer is Aristoph. Av. 120. Cf. Goodwin § 53, N. 2.

† The offering was called θυηλαί, and was burnt like the 'meat-offering,' Levit. 2. 1, 2. It was the regular preliminary to a meal in Homeric times, hence καὶ αὐτοί follows appropriately. In later Gk. θύειν meant 'to slaughter' a victim, and θυμῶν was used of the meal-offering. Cf. Il. 9. 219.

like the possessive (cf. *ἦς* 28) originally began with the letters *σf* cf. Lat. *su-i*, &c.*

ποτιδόρπιον, for *προσδόρπιον*, cf. *ποτί* 289, and *ποτιφωνήεις*, 456. 'To give him *light* for supper,' for he did not cook his food, cf. 248.

235. *ἐντοσθεν*, most read *ἐκτοσθεν*, which does not suit the sense. The Cyclops brings his load of wood, and throws it down *inside* the cave, then goes out and drives in his flocks, and finally closes the entrance.

ἔθηκεν, &c., 'he *made* a din.' This use of *τίθημι* like *ποιέω* is frequent in Homer, cf. *μυρί'* Ἀχαιοὶς ἄλγε' ἔθηκε, Il. 1. 2, and with double acc. ἀλλά μ' ἔφασκες . . . ἄλοχον θήσειν, Il. 19. 297. The conn. with Lat. *facio* helps to explain this (*fa*=*θη*).

236. *δεῖ δεισαντες*, cf. *θεουδής*, 176 n.

[*ἀπεσσύμεθ'*, variously explained as strong aor. mid. or plupf. mid. of *ἀποσεύομαι*, cf. *ἐσσυμένως*, (73) *ἐξέσσυτο* (373) *ἔσσυο*, 447]. The rhythm of 237 is peculiar.

238. [*δσσ'*, Epic form of *δσα*, cf. *τόσσην* (234) and *μέσσος* for *μέσος*. The longer forms are etymologically the older, thus *μέσσος* represents *μεθ-jos*, Lat. *med-ius*].

θύρηφιν, 'outside,' locative in sense.†

239. *ἐκτοθεν*, &c., '*outside* the deep yard' is the natural meaning, but then what was the object of driving them home at all? Some propose to take *αὐλή* here as equivalent to *σπέος* (but cf. 182-186), others, with more probability, to take *ἐκτοθεν* separately, and *αὐλῆς* as (partitive) gen. of place. Some read *ἐντοθεν*, 'within,' both here and at 338, a very probable correction, as *ἐκτοσθεν* is certainly wrong at 235. The yard is here called *βαθεία*, but at 185 *ύψηλή*, see note on *βαθὺ λήιον*, 134.

* Thus we have *καὶ οἱ*, 249, *ἀτάρ οἱ*, 360, *ὅττι ἐ*, 402, and even a short vowel lengthened by position in *ἀπὸ ἔο*, 398. *έοί* occurs as well as *οἱ*. In the plural forms *σφεῖς σφε* and *σφι* 48, the influence of the *σ* has hardened *f* into *φ* as in the poss. pronouns *σφός* and *σφέτερος*. All the Epic forms of this pronoun should be studied.

† This *-φι(ν)* represents an old suffix, *-bhi*, (appearing in the Lat. *ti-bi*, *si-bi*, *i-bi*, &c.) Its uses in Homer are three (1) the instrumental and comitative dative *e.g.* *βίηφιν*, 406. (2) the locative, as *θύρηφιν*. (3) the gen. chiefly, but not solely, as representing the abl., usually with prep., *e.g.* *ἐκ στήθεσφιν*, Il. 2. 388. It is used either in sing. or plur., with or without a prep., but not with words denoting persons, exc. *θέοφιν*. It is appended even to an adj., cf. *κρατερήφι*, 476.

240. **θυρεόν**, disyll. by synizesis, 'a doorstone,' conn. with **θύρα**. Polybius uses the word for a *shield*.

[**αείρας**, Epic weak aor. part. of **αείρω** (*āferō*) Att. **αἶρω**].

241. **δύω καὶ εἴκοσ'**, a number frequently used in Homer's hyperboles, cf. Il. 15. 678, and 23. 264. Cf. 209 n.

242. **τετράκυκλοι**, the first two syllables must be scanned long. Many texts read **τεσσαράκυκλοι**, which removes the difficulty.

οὐδεις, gen. of **οὐδας**, 135, conn. with **οὐδός** 'threshold,' (Att. **ὁδός**) and **ὁδός** 'road,' from root **έδ**, Skr. *sad*, 'to go.'

ὀχλίσσειαν, weak aor. opt. of **ὀχλίζω**, 'to heave,' conn. with **ὀχλέω**, from root **έχ** or **ῥεχ**, whence Lat. *vehō*.

243. **ήλιβατον**, 'hard,' 'rigid,' according to the most probable etym. which connects it with **άλιψ** 'a rock,' originally perhaps 'moistureless,' from which Plato's **άλίβαντες**, applied to 'the dead,' may be derived.*

244. [**δεις**, Epic acc. pl. for **δίας**.]

245. **κατὰ μοῖραν**, 'in order ;' for **κατὰ** cf. 44.

ἐμβρυον, (**βρύω**) 'her young,' generally used of the young *unborn*. For **ὕπ'** . . . **ἦκεν** (tmesis) cf. Theocr. 9. 3, **μόσχως βωσὶν ὑφέντες**.

246. **θρέψας**, 'having curdled,' orig. 'thickened,' that being the earliest meaning of **τρέφω**. Fig-tree juice was used for rennet, cf. Il. 5. 902, sq.

247. 'He collected it together and deposited it in wicker baskets,' cf. **ταρσοί**, 219. The meanings of **ἀμᾶω** in act. and mid. differ so much (cf. **ἀμῶεν**, 135), that some regard them as distinct verbs ; but probably 'gathering' is the one fundamental notion. **ἐπαμήσατο** is used, Bk. 5. 482, in this sense. Curtius gives the root as **μα** (Lat. *me-to*, &c., Eng. '*מוש*') taking the **α** as prothetic.

248. **ὄφρα οἱ**, &c., 'that he might have it to take and drink, and it might serve him for supper,' cf. 234. **πίνειν** is inf. of purpose, cf. Bk. 1. 262, **ὄφρα οἱ εἷη ἰοὺς χρίεσθαι χαλκήρεας**.

250. **σπεῦσε πονησάμενος**, 'had busily performed, cf. **πασσάμεθ'**, 87 n. The main fact is expressed by **πονησάμενος**, and **σπεῦσε** is used much in the same way as **λαθεῖν**, **τυχεῖν**, and **φθάνειν** with part., though it may take acc., cf. Bk. 19. 137.

* Seiler and others explain it 'smooth,' from root **λιπ** in **λίπα**, **ἀλείφω**, &c., cf. **λίσ**, Bk. 12. 64, while Buttm. took it as 'precipitous, connecting it with **ἀλιταίνω** and **βα** root of **βαίνω** (*ἡ ποιεῖ τινὰ ἀλιταίνειν τῆς βάσεως*).

τὰ δ' ἔργα, a double app. hiatus. For δ cf. 28, while *ἔργον* is proved by Germ. *Werk*, Eng. *work*, by forms like *ἔ-οργα*, and compounds like *ἀ-εργός*, *παν-ουργός* for *παν-ἔργος*. The verb *ἔρδω* or *ῥέζω* is from same root. So 310, 343, cf. 295.

251. καὶ τότε, cf. 171, 59 n.

[ἔρετο, Epic and Ionic for ἤρετο impf. of ἔρομαι or εἶρομαι.]

252. These four lines are also addressed by Nestor to Telemachus Bk. 3. 71-74. Such questions were asked of strangers habitually and as a matter of course, cf. Thucyd. 1. 5.

ὕγρᾱ, 'watery,' conn. with Lat. *uv-idus* for *ugv-idus*, *umor*, &c., not with ὕδωρ.

[κέλευθα, and -οι occur in Hom. as pl. of κέλευθος.] πλέω in Homer is only trans. in this phrase.

253. ἦ . . . ἦ, direct double question, cf. 175 n.

κατὰ πρῆξιν, 'on some business,' 'trading enterprise.' The ῑ is due to arsis.

μαψιδίως, (μάψ), 'idly,' goes with οἶά τε ληιστῆρες.

[ἀλάλησθε, Epic perf. of ἀλάομαι; whence ἀλόωνται (254) cf. ἀρόωσιν, 108].

254. οἶά τε, equivalent to οἶα, 'like,' cf. ὅς τε, 187.

[ὑπέρ, Epic form of ὑπέρ, cf. εἰν, 392].

τοί, relative use of article, with τε, cf. 78 n.

255. παρθέμενοι, 'hazarding' their lives. Cf. παρθέμενοι κεφαλᾶς, Bk. 2. 237, and for the 'apocope' ἀμβαίνειν, 178 n.

256. ἡμῖν . . . δεισάντων, a similar irregularity occurs at 458, οἱ . . . θεινομένου. According to Merry, the gen. in these passages closely approaches the absolute use, which occurs (perhaps) at 390. It might also be taken as depending immediately on the noun e.g. ἦτορ. For αὐτε cf. 266 n.

[κατεκλάσθη, only part of κατακλάω found in Homer].

257. βαρύν, last syll. lengthened in arsis. See n. on ἦπαρ, 301.

258. καὶ ὥς, 'notwithstanding.' Observe the accent of ὥς in this combination. So also οὐδ' ὥς.

[προσέειπον, cf. ἔειπον, 171].

259. [ἀποπλαγχθέντες, cf. παρέπλαγξεν, 81].

261. οἴκαδε, not elided, because of *j* in *ιέμενοι*, cf. note on ἐφέηκε, 38. Hiatus after *ιέμενοι* permitted by caesura, cf. 210.

ἄλλην ὁδόν, &c., 'by another path and other ways,' i.e. than the

right one. Some explain it as merely another form of the expression ἄλλυδις ἄλλη (458) 'by various paths and ways.' The acc. of *motion along*. Possibly κέλευθα in 252 is similar, and πλείτε intrans.

262. πον, 'I ween,' often used in *conjectures*.

[μητίσασθαι, only the fut. and weak aor. of μητίομαι are used, the pres. and imperf. being supplied by μητιάω.]

263. λαοί, 'men of war,' used here as it generally is in the Iliad. The commoner sense in the Odyssey is simply 'people,' without any reference to war.*

εὐχόμεθ' εἶναι, 'we avow ourselves,' a very common phrase in Homer, cf. 519, 529. Synizesis in Ἀτρεΐδεω.

264. τοῦ, relative use; 'whose fame under heaven is nowadays the greatest.'

265. τόσσην γάρ. Acc. to later usage γάρ would be omitted—'So great a city did he sack utterly,' cf. τόσσον γάρ, 499.

[διέπερσε, cf. ἔπραθον, 40. Both strong and weak aor. of this verb are used in Epic].

266. δ' αὖτε, 'on the other hand,' in contrast with him.

κιχανόμενοι, to be taken absolutely,—'lighting here, we came to these thy knees.' For the acc. cf. τὸν . . . ἰκάνοι (333) so 477, 507.

[γούνα, Epic. and poet. plur. of γόνυ (for γόννα, γόνφα). γούνατα is also used in Epic, Att. γόνατα.]

267. εἴ τι πόροις, for the ellipse cf. 229 and 349 n. αἶ κε with subj. is similarly used in Bk. 3. 92 τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα, &c.

[ξεινήιον, Epic form of ξείνιον (229) or ξένιον.]

καὶ ἄλλως, 'even otherwise,' i.e. give any other gift than the ξείνια, or special allowance to strangers.

268. δωτήνην, formed from δο, root of δίδωμι, by a suffix, like Lat. *dos*, *dot-is*, 'dowry.'

ἥ τε, &c., 'as is the due of strangers,' (B. L.) So ἡ θέμις ἀνθρώπων πέλει Il. 9. 134. More usually θέμις occurs with dat. of the person, cf. Bk. 14. 56, or without person, cf. ἡ θέμις ἐστί Bk. 3. 45. ἡ refers both to ξειν. and δωτ. but is probably attracted to gender and number of the pred. θέμις.†

* The most probable etym. is Bernhardt's, who makes the original form κλαφοί from κλύω, (whence also κλέος for κλεφος, 264) equiv. to Lat. *cluentes*, 'retainers,' and the very frequent Epic use of the plural is well explained by this.

† This construction is even commoner in Lat. than in Gk. Mayor

269. [αἰδέο, Epic contr. for αἰδέεο, Attic αἰδοῦ. Cf. εὐχεο 412.]

[αἰμέν, Epic for ἐσμέν. Cf. εἰς (also ἐσσι) for εἶ, 273.]

270. For the 3 spondee ending cf. 78.

271. ξένιος, 'the stranger's god.' Strangers are 'reverend,' αἰδοῖοι, as such, whatever their personal characters.

ὀπηδεῖ, 'accompanies.' ὀπηδός 'companion,' Att. ὀπαδός conn. with ὀπάζω ὀπάων, is from a verbal stem ὀπαζ, formed from root ἐπ, 121.

272. ἐφάμην. The act and mid. of φημί are used indifferently in Epic. Cf. φάσθαι, 504.

273. [εἰλήλουθας, Epic for ἐληλυθας.]*

274. ὅς . . . κέλει, 'who dost bid me.' A Roman could say *qui iubet* (causal subj.) [κέλει is for κέλεσαι, Att. κέλει, pres. indic. cf. μαίνεαι, 350.]

[δειδίμεν, infin. of perf. δέδισα, Att. δέδια, (δεῖδω cf. 176) formed by adding term. -μεν for -μεναι to stem δειδι, as ἔστα-μεν from shorter stem of ἔστηκα.]

[ἀλέασθαι, also ἀλεύασθαι, (F) cf. ἀλεύαμενος (277) with indic. ἠλεύατο, a non-sigmatic weak aor. like ἔχευα, 210, ἔκηα, 231. The pres. is ἀλέομαι or ἀλεύομαι.]

275. Δῖος, gen. with ἀλέγειν, as in 115.

276. ἐπεὶ ἦ, often written incorrectly ἐπειή.

The Cyclops' prayer in 528-535 and the remarks of the other Cyclopes, 410-12, show that this is only braggadocio.

277. [πεφιδόμην, Epic redupl. aor. opt. from φείδομαι.]

278. [σεῦ, also σέο, σεῖο, σέθεν, Epic contraction for σοῦ, cf. ἐμεῦ μεν, 20.]

279. 'But tell me where thou didst moor thy well-built ship on coming here.' Cf. εἶσω πάντες ἔχον νέας Bk. 10. 91. For accent of εἶφ' (εἶπέ) cf. λεύκ', 77 n. and for absence of F cf. 452 n.

compares τοῦτο πηγή καὶ ἀρχὴ κινήσεως Plat. Phaedr. 245 E. with Cic.'s translation, *hic fons, hoc principium est movendi*, Tusc. 1. 53 (ch. 23.)

*In this peculiar form the auxiliary υ of the secondary stem ἐλ-υθ is organically lengthened (or intensified) like a radical vowel, the 2nd or intermediate stage appearing in fut. ἐλεύ-σομαι (as root πνυ is raised to πνευ in πνεῦμα, and σπεύδω to σπονδή, cf. αἰδοῦ 3 n.) The root of ἔρχομαι (for ἔρ-σκομαι) is ἐρ alternating with ἐλ, whence ἐλυθ is formed.

280. ἦ . . . ἦ, cf. 175 n.

[δαίω, Epic subj. of strong aor. pass. ἐδάην, from root *da*, whence the causative δι-δά-σκω. Cf. θείω for θῶ.]*

281. ἐμὲ δ, &c. 'But he deceived not me, experienced as I was.' Mayor well explains εἰδ. πολλά as 'knowledge of the world,' comparing Odysseus's words, Il. 19. 219, 'I was born before thee and know more.'

282. ἀψοφόν, 'back,' from ἀψ (314) and ὀρ (ὄρνυμι) or ἐρ (273), root of ἔρχομαι and Lat. *erro*. Cf. παλίν-ορσος.

283. νέα, monosyll. by synizesis. Cf. κρέα, 347.

[κατέαξε, weak aor. of κατάγνυμι, root *ḱay*, Skr. *bhang*. Cf. ἐφέτηκεν, 38. ἦξε is only once found in Homer.]†

284. [ὑμῆς. from ὑμός, an Epic equiv. for ὑμέτερος.]

πέiraσι, 'borders,' from πείραρ, conn. with πέρα.

285. ἐκ πόντου, may be taken with the verb, 'carried it thither from the sea,' or with ἄνεμος 'a wind from the sea bore away the wreck,' as Mayor takes it, cf. πλημυρὶς ἐκ πόντοιο, 486.

[ἐνεκεν, Att. ἤνεγκεν, differs from the aorists in -κα (cf. 38) because *κ* is part of the root ἐνεγκ-. It is an aor. in -ε like εἶπα or ἔειπα, both having forms in -ον.]

286. τοῖσδε, hiatus, cf. ἡδεῖα, 210.

αἰπὸν 'sudden,' 'utter,' of material things 'steep.'

288. δ γε, the subject repeated from δ δέ with emphasis to mark the contrast between the two acts, so at 554.

ἐπὶ . . ἱαλλε, tmesis, so σὺν . . μάρψας, 289, ἐκ . . ῥέε 290, διὰ . . ταμών, 291.

289. ὥς τε, equiv. to ὥς alone, as ὃ τε or ὅς τε to ὅς (187), οἷά τε to οἷα (254), &c. Cf. 292.

[ποτί, Epic for πρὸς, cf. ἐνί, 11.]

290. χαμάdis, 'to the earth,' an adv. from the stem χαμα, seen in χαμαί and χθαμαλός cf. 25 n. The ending -dis implying *direction*, occurs also in ἀλλυdis, cf. 261 n. χαμαῖζε is also found.

* Curtius says the correct form is probably δαήω. A plur. form δαῶμεν occurs Il. 2. 299. The subj. in -ειω occurs in Epic verbs like τίθημι, with stems ending in ε.

† Curtius considers this root and *ḱay* (ῥήγνυμι) to be the only instances in which an original φ or *bh*, which is proved by the kindred languages, has been weakened to *f*, cf. note on ἀπορήξας, 481.

291. **μελείστί**, 'limb by limb' *i.e.* 'piecemeal.' Curtius explains this form as the locative of an obsolete noun-stem. In MSS. and old editions **διαμελείστί** was written as one word. For **διᾶ** cf. 44.

ὀπλίσσατο, 'he made ready, from **ὀπλίζειν**, cf. 39 n. Conn. with **ὄπλον**. Most edd. have **ὄπλ.**, but Aristarchus the great Alexandrian critic read **ὀπλίσσατο**.

292. **ὄρεσιτροφος**, cf. **ὄρεσκόφος** (155) the latter compound being formed (in the usual way) from the pure stem **ὄρεσ**, the former from a particular case-form, here the dat. plur. Cf. **οὐδενόσ-ωρος**, **δουρι-άλωτος**, &c. (called 'improper' compounds).

293. **ἐγκατα**, 'the inwards,' *i.e.* both greater and smaller intestines. No sing. in use. Etym. doubtful, perhaps from **ἐν** and **κάς**, an old word for 'skin.' The acc. depends of course on **ἥσθιε**, since **οὐδ' ἄπ.** is parenthetical. Mayor compares **ὥς μένεν . . . (οὐδ' ὑπεχώρει) Αἰνείαν**, Il. 13. 476.

τῇ, before **σ**, probably to be explained like the lengthening before liquids, cf. 44 n, 39 n, 299 (**κατᾶ**).

The Laestrygones too are described by Homer as cannibals, Bk. 10. 116, 124.

294. **ἀνεσχέθομεν**, 'we held up,' cf. 527. [A peculiar aor. form of **ἀν-έχω**, infin. **σχεθέειν** from a strengthened stem **σχεθ**, parallel to the pres. forms in **-θω**, *e.g.* **θαλέθω** (**θάλλω**) **ἀμυνάθω** (**ἀμύνω**).]

295. **σχέτλια**, app. hiatus, cf. 250. For **ὀρόωντες** cf. 129.

ἀμηχανίη, &c., 'we were at our wits' end' (B.L.) **ἀμηχ.** implies both 'perplexity' and helplessness.'

296. **μεγάλην . . . νηδύν**, 'his vast maw.'

297. **κρέ**, cf. **κρέατα**, 162 n. For **ἔδων** cf. 75.

ἐπ' . . . **πίνων**, 'drinking thereto,' the usual word for drinking after a meal.

ἄκρατον, Epic for **ἄκρατον** (**κεράννυμι**, cf. 9).

298. **τανυσσάμενος**, 'extending himself,' [**τανύω** Epic for **τείνω**, cf. **τετάνυσται**, 116].

διὰ μῆλων, either simply 'among his sheep,' or as Merry explains, 'along the whole length of the flock' (unbroken extension).

300. **ἄσσον**, adv. compar. of **ἄγχι** 'near.' The root is **ἄχ** or **ἄγχ**, and **ἄσσον** (for **ἄχιον**) is formed from the shorter, **ἄγχι** from the longer (nasalized) form.

ἔξ, for app. hiatus cf. **ἐρύσσας**, 99 n.

301. [**οὐτάμεναι**, strong aor. infin. from **οὐτάω** (also **οὐ ἄζω**). **οὐτα** occurs as 3rd per. sing. indic].

80i, &c., 'where the midriff holds (enfolds) the liver.' Seiler explains ἔχουσι 'supports.'

ἥπαρ, (full stem ἥπαρτ, ρ being lost in other cases) is shown by Lat. *jecur*, Skr. *jakrt*, to be a case of labialism, cf. ἐνίσπω, 37 n.*

302. χείρ', &c., 'feeling for the place with my hand.' Some explain 'grasping the sword, &c.' For accent of χείρ' cf. λεύκ', 77 n., and for the elision εἴρεσθ', 13 n.

[ἐπιμασάμενος, weak aor. part. of ἐπιμαίομαι, 441. The ὄς is accounted for by the caesura and stop].

ἕτερος . . . θυμός, 'my second thought.'

303. αὐτοῦ, 'on the spot,' cf. 194.

[ἄμμες, Epic and Aeolic for ἡμεῖς. Again at 321. The acc. ἄμμε occurs 404. A dat. ἄμμι is also found.]

δλεθρον, cognate acc.

304. δυνάμεσθα. cf. ἐθεύμεσθα, 218. Imperf. because a *continuous state* of inability.

θυράων, gen. of remotion (ablative gen.) Cf. σηκῶν (227), ἀντρον, 312.

305. προσέθηκεν, 'he *had* set there,' cf. πασσάμεθ', 87 n.

307-344. *Next day four more are similarly devoured, and Odysseus plans revenge.*

308. κλυτά, 'goodly,' 'famous,' from root κλυ, whence κλύω, κλέος (for κλέφος) Lat. *clueo*, &c. cf. 263 n. Some translate 'noisy.'

311. σὺν δ' cf. 289, and for δέ in apodosis cf. 57 n. 182.

* The explanation of labialism is that a 'parasitic' *f* or *v*, arising after a *κ* or *γ* transformed those letters into *π* or *β* and then disappeared, or, as Curtius expresses it: 'The labial spirant *v* affected a preceding *k* or *g* in such a way that these letters fled from the throat to the lips, but on becoming *pv* and *bv* they expelled the spirants themselves, and simple *p* and *b* were left.' Frequently Latin shows us the first stage of this change, *i.e.* the combination *qv* or *qu* for *k*. Thus root *ak* becomes *equ-us*, Gk. ἵππ-ος, (by-form ἱκκος). Other examples of labialism occurring in this book are ἔειπον, root *ῥεπ*, Lat. *vox*, *voc-o*; ἐνίσπω, root *ἐπ*, *σеп*, Lat. *in-sece*; ἔπομαι, root *ἐπ*, *σеп*, Lat. *sequ-or*; λείπω, root *λιπ*, Lat. *lingu-o*; πέμπτος, Lat. *quintus*; ὀπωπή, ὄμμα, &c., root *ὀπ*, Lat. *oc-ulus*; τρέπω, root *τρεπ*, Lat. *torqu-eo*; βαρύς, Lat. *gravis* for *garv-is*. Those words only are mentioned which have undoubted Latin equivalents with the guttural; many more can be proved from Sanskrit and other languages.

8ῆ αἶτε, 2 syll. This kind of synizesis (between two words) is called 'synecphonesis' (συνεκφώνησις) so μὴ οὐ frequently form one syll. in Tragedy.

312. ἀντροῦ, hiatus at caesura cf. 210, 261, 300.

313. [ῥηδίως, Epic and Ion. for ῥαδίως. The suffix διο-ς has arisen probably from jo-ς, the δ being parasitic, and the true stem is ῥηι- or ρα- as is shown by the comp. and superl. of the adj. ῥηίτερος, ῥηίτατος, or ῥήιστος, Att. ῥᾶων, ῥᾶστος.]

314. ὥς εἴ τε, &c., 'as if he set the lid on a quiver,' cf. ὥς τε 289 n. ὥς εἰ occurs again with the opt. Bk. 10. 416, ὥς εἰ πατρίδ' ἰκοίαιτο, and 420, ὥς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα. It does not seem necessary to supply τις with some editors.*

315. πολλῇ δὲ ῥοῖφ variously rendered, 'with frequent whistle' (Merry), and 'with loud whoop' (B. L.) The call is represented in Eur. Cycl. 49 by ψίττα (ψύττα), and in Theocr. 4. 46 by σίττα.

πρὸς ὄρος, 'towards the hill,' cf. βορέην, 67.

316. λιπόμην, sometimes used passively in Homer, cf. πολλοὶ δὲ λίποντο, 'many were left,' Bk. 4. 495. Similarly ἐσχόμην.

βυσσοδομεῖων, 'inventing in the depths of my heart,' lit. 'building in the depth' (βυσσός-δέμω). Only used in Od., always in bad sense, cf. 4. 676, 8. 273.

317. τιθαίμην sc. νιν. 'I might requite him' (τίνω) cf. 479, and for the constr. of εἰ, the note on εἴ μοι, &c., 229.

319. 'now there lay a great club of the Cyclops by a sheep-pen.' γάρ does not here introduce a *reason* as usual, but an explanatory clause, cf. 425 where the same formula is followed by such a clause without γάρ. The main sentence does not begin till 325. Line 432 is quite similar.

ρόπαλον, from root ῥεπ or ῥρεπ in ῥέπω &c. (Lat. *repens*) so that μέγα is regular, cf. note on ἀπορήξας, 481.

320. ἐλατνεον, at 382 ἐλάινον. Cf. αἶγας (196) and αἶγειος, ἀθέμιστος (106) and ἀθεμίστιος 189.

ἔκταμιν (ἐξέταμιν) 'he *had* cut,' cf. 87 n.

321. αὐανθέν, 'when seasoned,' αὐαίνω from αὔω.

τὸ μὲν, observe the recurrence of the particle, as the same object is referred to. So at 325 τοῦ μὲν.

*ὥς εἰ is used also with the subj. and part. in the Iliad, and sometimes with a subst. cf. νέες ὠκείαι ὥς εἰ πτερὸν ἥε νόημα, Od. 7. 36.

[ἐῖσκομεν, also ἡίσκομεν impf. of εἶσκω or ἴσκω, for *feílaskw* from root *ik* or *hik*, whence ἐφκει, 190.] Translate 'we likened it in size to the mast of a dark twenty-oared vessel.'

322. ὅσον θ', &c., a brachylogy for τόσον εἶναι ὅσος τέ ἐστιν ἰστός. The accusatives are due to attraction. Cf. 325, ὅσον τ' ὀργυιαν. Mayor compares the Attic οἶψ σοι ἀνδρί &c.

ἑικοσόροιο, the initial ε is an evidence of *f* cf. ἀνὰ εἴκοσι, 209 and ἀέξετο, 56 n. The syll. -ορ- presents the root ἐρ (in ἐρέσσω, cf. 33 n. and 55 n.)

323. φορτίδος, (φέρω) 'a ship of *burden*.'

[ἐκπεράσ, cf. περόωσι, 129. This is also a case of assimilation, but it is 'forward' instead of 'backward,' the *a* assimilating the following ε, according to rule; in περόωσι the *a* is assimilated by the ω. Similarly εἰσοράασθαι for -άεσθαι, 324.]

324. μήκος . . . πάχος, acc. of reference, cf. αὐδήν, 4. The subject of ἔην is ρόπαλον. εἴσορ. an infin. mid., used as acc. by 'synecdoche' with the adj., to show in what respect the adj. is applicable to its subject; cf. Goodwin, § 93, 2.

325. ὅσον τ' ὀργυιαν, attraction &c., cf. 322. ὀργυια syncopated from ὀρόγυια (ὀρέγω, 'to stretch') was the length of a 'stretch' with the arms extended, so a 'fathom.'

326. ἀποξύναι, (ὀξύνω, ὀξύς) to 'fine it down' (B.L.) Buttmann emended ἀπο-ξῦσαι 'to smooth,' because Odysseus says in 327 that he himself sharpened it. But the use of ἐξαποξύνας in Eur. Cycl. 456, strongly confirms ἀποξύναι.

327. ἐγὼ δ' ἰθόωσα, 'while I sharpened.' ἰθόω seems to be conn. with ἰθός, which is applied to islands, Od. 15. 299, and explained ὀξεῖαι, 'pointed.' Possibly it is not from the same root as ἰθός 'swift' (ἰέω).

328. ἐπυράκτειον, (πῦρ, πυράζω) either 'made it glow,' or 'hardened it.' Probably not conn. with ἄγω.

κηλέω, 'burning' (καίω, root καϝ) always disyll. by synizesis in Homer.

330. 'which was scattered in exceeding great abundance down through the cave' or 'in the depths of the cave,' a rather uncommon use of κατά with gen. Cf. Bk. 12. 93.

[κέχυντο, this short form of stem χυ- appears also in the adj. χυ-τός, &c. Cf. ἐγχείη, 10].

μεγάλ', adverbial neut. pl., cf. μέγα, 44. It is almost always applied to *sound* in Homer, hence Ahrens emended σπεῖος . . . μέγα.

ἡλιθα, conn. with δλις. With μέγαλα it intensifies πολλή.

331. πεπαλάσθαι, 'to cast,' perf. mid. belonging in sense to πάλαι, but in form to some verb παλάζω (not found). Cf. κλήρω νῦν πεπάλασθε, Il. 7. 171. This reading is due to Aristarchus; the MSS. have πεπαλάχθαι, but παλάσσω 'to sprinkle' could not bear the sense required.

332. ὅς τις τολμήσειεν, &c. In spite of the app. irregularity in the tense, this seems to be fixed as a dependent question by the very similar passage, Il. 3. 317, κλήρους πάλλον . . . ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος. The opt. in the indirect question represents the subj. in the direct, and thus the aor. is accounted for. The actual question was τίς τολμήσῃ, (*deliberative* subj.)*

ἐμοὶ σύν. This position of a monosyll. prep. is not found in Attic. Cf. χειρῶν ἐξ, 512.

333. τριῦψαι, &c., 'to turn it about in his eye.' Mayor remarks that in art Polyphemus is variously depicted with one, two, or three eyes, but in Homer he has but one.

τόν, demonstrative, cf. 78 n. So οἷ (334) τοῖσιν (335) but τοὺς relative. For the acc. cf. 266 n.

ἰκάνοι. For the opt. cf. πίνοιεν, 208 n. The primary sequence would be τίς τολμήσῃ . . . ὅταν ἰκάνῃ.

334. ἄν κε, these equiv. particles occur together six times in Homer, cf. ὅφρ' ἄν μὲν κ' ἀγροὺς ἴομεν, Bk. 6. 259. ἄν . . . ἄν frequently occurs in Attic, but never in Homer. 'Those men were drawn whom I *myself* (καὶ . . . αὐτός) should have wished to choose.'

335. τέσσαρες, a clear case of 'dentalism,' as Curtius calls the change of an original guttural into a dental. The Skr. *katvaras*, Lat. *quattuor*, leave no doubt that *k* was the original sound.†

* Similarly in Thucyd. i. 25, ἐπήροντο εἰ παραδοίεν would naturally be translated 'they asked whether they *had surrendered*' (if the subjects of the two verbs were different) but the context shows it is 'whether they should surrender,' the direct question being παραδῶμεν; cf. κλήρω νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν, 'whoever is drawn,' Il. 7. 171, a passage which suggests another possible, but very improbable explanation of the text. Cf. Goodwin, § 71.

† In the form πίσυρες, which also occurs in Homer, the Umbrian *petur*, and our '*four*,' labialism has taken place. The explanation of dentalism is similar to that of labialism (301 n.) A parasitic *j* arose after the guttural, transforming it first into a 'palatal' and then into a dental, and finally disappearing. In the case of the particle τε which is clearly identical with Skr. *ka*, Lat. *que*, Curtius gives the steps as κε, κje, tje, τε. Thus τ arises from κ, and δ but

λέγμην. 'I counted myself,' strong aor. mid. without 'thematic' vowel, cf. inf. -λέχθαι, part. λέγμενος. This λέγω has both meanings of 'lay,' and 'count,' 'choose,' even in the same forms, thus λέκτο 'he counted,' in Bk. 4. 451, but 'he lay' in 5. 487. For μετά cf. 346 n.

336. **ἑσπέριος**, 'at evening'; for use of adj. cf. 452, **ἡέριοι** (52), **τεταρταῖος ἦλθεν**, 'he came on the fourth day.' &c. The Lat. *vesper* proves *f* at the beginning of this word.

338. **ἐκτοθεν αὐλῆς**, cf. 239 n. The same difficulty reappears here, and some editors read **ἐντοθεν**. For πάντα μάλα, cf. 238.

339. 'either from some presage, or even a god so bade him.' Note the change from part. to indic. *τι* is not elided, cf. *τι οὖν* in Tragedy.

340=240. 341-344=244-245, 310-311.

345-397. *At night he intoxicates the Cyclops with strong wine and bores out his eye with a red-hot stake.*

346. **κισσύβιον**, 'an ivy-bowl,' either made of ivy wood or adorned with an ivy wreath in carving. Cf. **σκύφος κισσοῦ**, Eur. Cycl. 383. The word is used of a mixing bowl in Bk. 14. 78, and 16. 52, and of a drinking-cup in Theocr. 1. 27. In a modern Gk. dialect **κισσοῦβι** means a milk-bowl.

μετὰ χερσίν, 'in my hands,' lit. 'between.'*

For μέλανός, cf. 196, and **πίε οἶνον**, 347.

347. **τῇ**, 'take,' always followed by another imperat. without conj. It is from the root *τα* or *ταν*, occurring in **τείνω**, &c. Lat. *tendo* and *teneo*. The plural **τῇτε** never occurs in Epic.

far more frequently ζ, i.e. δσ, from γ. (This latter change is sometimes called 'zetacism.') Other examples occurring in this book are the interrog. and indef. pronouns **τις**, Skr. *-kis*, Lat. *quis*; **πέντε** (cf. **πέμπτος** in note on 301) the τ of which has arisen from *k*, cf. Skr. *pañkan*, Lat. *quinque*; **τίω** and **τίνω** are also from a root *kí*, appearing in Skr. &c., but in this case there is no certain equiv. in Latin. ζ appears in **ἄζομαι** for **ἀγχομαι**, **ῥέζω** for **ῥεγγώ** from root *ferg* meta-thesised, while in **ἔρδω** from same root the *j* has quite fallen out and left δ alone. Cf. **θερμαίνοιτο**, 376 n.

* **μετά** with gen. never occurs in Homer; with dat. it means 'between' or 'among,' cf. **μετὰ τοῖσιν** 'among them,' 335, **πύματον μετά**, &c., 'last among,' i.e. 'last of,' 369.

φάγες, here and in 352, ἔρεξας, we should naturally expect the perf. rather than aor. — 'thou *hast* eaten' — 'hast done.'*

καί, mon osyll. by synizesis, cf. 162 n.

348. ἐκεκεύθει, virtually imperf., cf. δρώρει, 69. νηῦς, monosyll. 'what kind of drink this was which our ship held.'

349. λουβήν, probably means a libation to be poured out to the Cyclops as to a god, σοί being emphatic, though some explain it of the customary libation in honour of a departing guest, cf. Bk. 13. 50-52.

εἴ μ' . . . , πέμψεις, 'if perchance thou wouldst send me, &c.' Cf note on εἴ μοι . . . δοίη, 229. Ameis describes these as 'sentences of *wish*,' their meaning being doubtless similar, but the analogy of the subj. with αἶ κε, pointed out at 229, shows that they are quite distinct from the true opt. of wish, with εἴθε or εἰ γάρ, which occurs at 523.

350. σὺ δέ, &c. 'thy madness is *now* (-ετι) past bearing' (ἀν- ἐκτός from ἔχω).

352. ἀνθρώπων πολλῶν [Epic gen. pl. of πολλός] 'of the many men there are.'

[ἔρεξας, weak aor. of ῥέζω, for ῥεγγῶ, stem ῥεγγ for ῥεργ, cf. ῥεργα, 250, and the collateral form ἔρδω (ῥέρδω, for ῥεργ-ῖω). For the tense cf. 347.]

353. [ἔδακτο, 3rd per. of ἐδέγμην (513) a strong aor. without thematic vowel from δέχομαι, cf. ἐλέγμην, 335.]

[ἦσατο, weak aor. mid. of ἦδομαι, only found here. ἦδομαι does not occur again in Homer.] For etym. cf. ἄσμενοι, 63.

354. ποτόν, cf. ποτήτος, 87 n. [αὐτίς Epic for αὐθίς.]

355. δός μοι, &c., 'give it me again of thy grace,' (B.L.)

[τόν, Epic for σόν as τοί for σοί, 14 n.]

σῶνομα, Epic and Ion. for ὄνομα, not elided before φειπέ, cf. εἶπον, 171. This fuller form is a trace of an original ὀ-γνο-μα (prothetic ο) since the compounds of Lat. *nomen*, as *co-gnomen*, &c., prove an initial *g*, and a connection with root γνω (γι-γνώ-σκω, *gno-sco*, &c.)

* This use in primary sequence is parallel to that noticed on 87, where πασσάμεθα is 'we *had* tasted' (historical sequence.) Cf. also σπεῦσε (250, 310, 343), ἐμπλήσατο (296), &c. It occurs not only after the temporal particle ἐπεί, as in these cases, but even after the relative, cf. δὲν προσέθηκεν (305). The action is simply referred to the past without more exact specification; usually it is one *just completed*.

356. ϕ κε, &c., 'whereat thou mayest rejoice,' a relative clause expressing purpose. Cf. $\phi\acute{\alpha}\rho\mu\alpha\chi' \acute{\alpha}\ \kappa\epsilon\nu\ \pi\acute{\alpha}\upsilon\sigma\eta\sigma\iota\ \mu\epsilon\lambda\alpha\iota\nu\acute{\alpha}\omega\nu\ \omicron\delta\upsilon\nu\acute{\alpha}\omega\nu$, Il. 4. 191. As far as form goes, it might also be a conditional rel. clause, but the sense, 'what boon soever thou delightest in,' would not suit, as the Cyclops does not give Odysseus his *choice* of a boon. Nitsch approves of the less supported reading $\chi\acute{\alpha}\iota\rho\omicron\iota\varsigma$, perhaps making the sentence an apodosis.

357. $\zeta\acute{\epsilon}\delta\omega\rho\omicron\varsigma$ ($\zeta\epsilon\iota\alpha\acute{\iota}$ - $\delta\omega\rho\acute{\epsilon}\omicron\mu\alpha\iota$), 'corn-giving.'

$\acute{\alpha}\rho\omicron\upsilon\rho\alpha$ ($\acute{\alpha}\rho\acute{\omicron}\omega$), 'the field,' so 'the earth.'

358=111.

359. $\tau\acute{\omicron}\delta'$, referring vaguely to $\omicron\iota\nu\omicron\varsigma$, since $\acute{\alpha}\pi\omicron\rho\acute{\omega}\xi$ is also masc. Merry compares $\tau\acute{\omicron}\ \mu\acute{\epsilon}\nu\ \omicron\upsilon\ \pi\omicron\tau' \acute{\epsilon}\rho\omega\epsilon\acute{\iota}$, Bk. 12. 75, where $\tau\acute{\omicron}$ refers back to $\nu\epsilon\phi\acute{\epsilon}\lambda\eta$.

$\acute{\alpha}\mu\beta\rho\omicron\sigma\acute{\iota}\eta\varsigma$, 'ambrosia,' lit. 'immortal (food).' This and the conn. words $\acute{\alpha}\mu\beta\rho\omicron\tau\omicron\varsigma$, &c., retain the μ which has been lost in $\beta\rho\omicron\tau\acute{\omicron}\varsigma$, for $\mu\rho\omicron\tau\omicron\varsigma$, the β being auxiliary like δ in $\acute{\alpha}\nu\delta\rho\acute{\omicron}\varsigma$.*

$\acute{\alpha}\pi\omicron\rho\acute{\omega}\xi$, (cf. $\sigma\upsilon\nu\epsilon\chi\acute{\epsilon}\varsigma$, 74) usually written $\acute{\alpha}\pi\omicron\rho\acute{\omicron}\rho\acute{\omega}\xi$ from $\acute{\alpha}\pi\omicron$ - $\rho\acute{\eta}\gamma\nu\mu\iota$, (481) an 'off-set' or 'arm' of a river, cf. Bk. 10. 514, so here 'a rill' (B.L.) or 'sample.'

360. $\acute{\alpha}\tau\acute{\alpha}\rho$, cf. $\omicron\acute{\iota}$, 234 n. Here $\omicron\acute{\iota}$ should regularly be short before $\acute{\alpha}\upsilon\tau\iota\varsigma$, being in thesis. $\iota\omicron\iota\nu\omicron$ as usual, cf. 373-4.

361. $\acute{\epsilon}\delta\omega\kappa\alpha\ \phi\acute{\epsilon}\rho\omega\nu$, 'I bore and gave it.'

$\acute{\alpha}\phi\rho\alpha\delta\acute{\iota}\eta\sigma\iota\nu$ ($\phi\rho\acute{\alpha}\zeta\omega$) 'in his folly,' dat. of *manner* or *circumstance*. Cf. $\acute{\alpha}\iota\delta\rho\epsilon\acute{\iota}\eta\sigma\omega$ Bk. 10. 231. The word is nearly always plural in Homer.

362. 'but when the wine had stolen round the Cyclops' senses' (Merry). $\phi\rho\acute{\epsilon}\nu\alpha\varsigma$ is a limiting acc. of the part affected; the constr. with double acc. being a $\sigma\chi\acute{\eta}\mu\alpha\ \kappa\alpha\theta' \omicron\lambda\omicron\gamma\eta\nu\ \kappa\alpha\acute{\iota}\ \mu\acute{\epsilon}\rho\omicron\varsigma$.

$\pi\epsilon\rho\acute{\iota}$. . $\eta\lambda\upsilon\theta\epsilon\nu$, tmesis, cf. Il. 10. 139.

364. $\acute{\alpha}\upsilon\tau\acute{\alpha}\rho$, coming with a question equiv. to 'well then.'

365. $\acute{\omega}\varsigma\ \pi\epsilon\rho\ \acute{\upsilon}\pi\acute{\epsilon}\sigma\tau\eta\varsigma$, 'as thou didst promise.'

366. $\omicron\upsilon\tau\iota\varsigma$. 'Noman,' a feigned name, the purpose of which appears at 408-410. To make it sound like a proper name, the acc. is formed $\omicron\upsilon\tau\iota\nu$, not $\omicron\upsilon\tau\iota\nu\alpha$.

* $\mu\rho\omicron\tau$ stands for $\mu\omicron\rho\tau$ by metathesis, cf. Lat. *mors*, *mort-is*, *mor-ior*, and the root is $\mu\omicron\rho$ or $\mu\epsilon\rho$. Some explain the word as not a substantival fem. of adj. $\acute{\alpha}\mu\beta\rho\acute{\omicron}\sigma\iota\omicron\varsigma$ (494) but as an abstract subst. 'immortality.'

ὄνομα, the caesura and stop have to account both for the hiatus and the \bar{a} . Cf. 302.

πύματῶν, caesura. The word is acc. to Curtius an Aeolism for ποσ-μα-τος, related to Lat. *post*, &c. For μετά, &c., cf. ἦς, 28 n., and μετὰ χερσίν, 346 n.

371. ἦ, impf. of ἡμί (which only occurs in Aristoph.) ἦν δ' ἐγώ and ἦ δ' ὅς are common in Attic. Lat. *aio* is connected.

ὑπτιος, 'on his back,' Lat. *sup-inus*, conn. with ὑπό, *sub*.

372. ἀποδοχμώσας (δόχμιος), 'bending to one side.' Rendered by Verg. *cervicem inflexam posuit*, Aen. 3. 631.

καὶ . . . ἦρει, 'overcame him,' tmesis. Cf. ἀμβαίνειν, 178 n.

ὑπνος, for συμπ-νος, cf. Skr. *svap-nas*, Lat. *som-nus* for *somp-nus* (nasalised) also *sopor*, Old Eng. *swevene*, 'to dream.'

373. [φάρυγος, Epic gen. of φάρυγξ, for φάρυγγος.]

[ἐξέσσυτο, cf. 236 n. The shorter form σύτο makes it probable that ἔσσυτο is really the aor. mid.]

374. δ δ', &c., explained by Merry as a 'paratactic' clause (20) giving the reason for what precedes, not as a mere repetition. We should expect γάρ in later Greek.

οἰνοβαρέων, [Epic for -έων,] verb formed from adj. οἰνο-βαρής.

375. τὸν μόχλον, cf. 78 n., τὴν νῆσον (146) and 378 n.

ὑπὸ σποδοῦ, in later Gk. the acc. would be used with a verb of motion, as here, the dat. with a verb of rest. But cf. Bk. 5. 346, ὑπὸ στέρνοιο τάνυσσαι.

376. θερμαίνονται, the regular mood in hist. sequence.*

For εἶως cf. εἶος 233 n. App. hiatus before λέπεσσι, cf. εἶπον, 171 n.

377. μοι, ethical dat. cf. 42 n.

ὑποδείσας, usually written ὑποδδείσας, for ὑποδφείσας; cf. θεουδής, 176 n.

[ἀναδύη, 'might steal away,' (B. L.) Epic strong aor. opt. of ἀναδύω.]†

* θερμός and its cognates θέρος θέρομαι, &c., are the only certain instances of θ arising from an original *gh* (cf. note on τέσσαρες, 335.) The orig. root *ghar* appears in Skr., but in Lat. has been transformed to *for*, in *formus* 'hot,' *fornus* and *fornax*. Cf. Gothic *varmjān*, whence our 'warm.' Cf. θεινομένου, 459 n.

† We should from analogy expect -δυ-ίη (cf. θε-ίη, δο-ίη, &c.) and so Thiersch reads, but the form occurs elsewhere, e.g. δύη, Bk. 18.

378. ὁ μοχλὸς ἐλαίνος, 'it, the stake of olive.' The position of ὁ, which would be impossible in Attic, shows that its use is attributive, cf. τὰ μῆλα ταναύποδα (464) and 78 n.

379. ἀψισθαι, 'to take fire,' the pass. generally used in this sense. Cf. ἔδμεναι, 476 n.

διεφαίνετο, 'was beginning to glow,' 'growing red-hot,' lit. 'becoming transparent.' Both here and at 353, αἰνῶς simply means 'excessively.'

380. [ἐγών, Epic and Doric for ἐγώ, occurred also at 88, 98].

381. [ἐνέπνευσεν, 'breathed into us,' weak aor. of ἐμ-πνέω (πνέω) cf. ἔπλευσα from πλέω]. θάρσος, also θράσος by metathesis.

383. ἐγὼ δ', &c., 'while I raised aloft kept twirling it, as when a man bores ship timber with a drill, and the others below keep it turning with a strap which they hold at either end, while it ever runs on continually.' The simile only applies to the relative positions of Odysseus and his men (above and below), not their respective operations. The μοχλὸς of course had no strap. For ἀερθεῖς some texts have ἐρεισθεῖς 'pressing on it,' the reading of Aristarchus.

384. τρυπῶ, apparently opt. of τρυπάω (for τρυπάοι). But ὥς and ὥς ὅτε in similes are usually followed by the subj. (without ἄν) or indic. *not* the opt. in Homer. Cf. ὥς δ' ὅτ' ἀνὴρ . . . βάπτῃ, 391. Hence Draco read τρυπᾷ and Ameis proposes τρυπῶν, supplying δινεῖ from δίνεον above.

385. τρυπάνῳ, a 'drill' or 'auger' requiring more than one to work it. τέρετρον was the name of a smaller instrument like a gimlet, Bk. 5. 246.

ὑποσσεύουσιν, observe the σσ. σείω appears to have begun with σφ originally, and this may account for the double letter, cf. the vulg. ὑποδδείσας, 377.

386. ἐκάτερθε, from ἐκάτερος, as ἐφύπερθεν from ἐπὶ-ὑπέρ.

387. ἐν ὀφθαλμῳ, goes of course with δινέομεν, 'we seized the fire-pointed stake and twirled it in his eye.'

388. περιόρρει, the doubling is not due to the fact that the augment should be here, cf. the part. καταρρέον, Il. 5. 870. It is explained by the root being originally σρυ, cf. ἔρριψεν, 398 n.

τόν, the stake—'the blood flowed about the hot stake.' Ameis and others read ἴοντα for ἐόντα.

348; 20. 286, and ἐκ-δύμεν Il. 16. 99, where Hermann proposed -δυῖμεν. Old editions read ἀναδύη. Cf. also φύη, Theocr. 15. 94, δαινῦτο, Il. 24. 665.

389. 'And the heat singed his eyelids and brow all around as the eyeball was consuming, and its (αἰ) roots swelled to bursting in the flame.' ἀμφί adverbial.

εἶσεν. εὔω, αὔω, and Lat. *uro* (*us-si*. &c.) are from root *us*, cf. note on ἦω, 26.

390. γλήνης καυμένης is quoted as an instance of the true gen. abs. which rarely occurs in Homer, cf. Διός γε δίδοντας, Bk. I. 390 (Merry and Riddell's note), also I. 404. It might however be a gen. depending on αὐτμή, which, except in its literal sense of 'breath,' is usually accompanied by πυρός or some such word to define and explain it.

σφαραγεύντο (cf. 128 n.) generally explained 'crackled,' but it seems best to preserve the same translation here and at 440.

391. χαλκός, 'a smith' generally, for he works in iron. The etymology of the word shows that copper (or bronze) was the earlier known and worked metal, as is clear from the far more frequent allusions to it, cf. χαλκήρεσιν, 55. For ἡ σκέπαρνον cf. note on ὑλήεσσα, 24.

392. εἰνί, cf. εἰνί (417), ὑπείρ (254).

βάπτει, hence βαφή was the technical term for the tempering of metals. For the mood cf. τρυπῶ, 384 n.

ἰάχοντα, 'hissing.' The *ā* of μέγала is due to an initial *f*. Merry points out that where ἰάχω has its *i* lengthened by the augment, the *f* disappears, so δ' ἰαχε (395) μεγάλ' ἰαχε, Bk. 2. 428. The part. agrees with πέλεκυν only. For the use of μέγала cf. 330 n. μεγάλ' ἦπυεν, 399.

393. φαρμάσσων, 'tempering it,' properly, 'drugging,' 'treating with curative herbs,' from φάρμακον.

τὸ γάρ, sc. βάπτειν. Mayor explains αὐτε thus; "Iron is the strength of a man (Il. 3. 62); tempering *again* (in its turn) is the strength of iron." Ameis says it refers to the iron having been *first* placed in the fire. [αὐτε, weaker form of αὐτις (354), Epic for αὐθις].

394. σῆ', 'hissed,' a word evidently formed by 'onomatopoeia' from the syllable *σι*, cf. ὤζω from ὦ, γρύζω from γρύ, οἰμώζω from οἶμοι, 395.

395. σμαραλλέον, &c., 'he raised a loud and dreadful cry,' cognate acc. with ὄμωξεν.

396. δε δέσαντες, cf. 236.

αὐτὰρ δ, for accent of δ cf. τοί, 44 n.

397. ὀφθαλμοῖο, with ἐξέρυσεν cf. ἀντροῦ ἐξήλασε, 312.

398–412. *Polyphemus appeals to the other Cyclopes, but deceived by the false name Οὔτις, they give no help.*

398. ἔρριψεν, conn. with ἑρέπω, cf. ῥόπαλον, 319 n. περίρρεε, 388 n.

ἀπὸ τοῦ, cf. ἵνα οἱ, 234 n, ὅτι ἐ, 402. χερσίν may either be joined with ἀλύνων ‘raging with his hands,’ i.e. throwing them wildly about, as Mayor explains, or with ἔρριψεν, ἀλύνων being simply ‘distraught.’

399. μιν ἀμφίς. Here ἀμφίς is a prep. with acc. (=ἀμφί) ‘round about him,’ cf. Ποσειδήμιον ἀμφίς, Bk. 6. 266. It is also used in Homer with dat. (once) and with gen. but its common use is adverbial.

400. [σπῆεσσι, cf. σπέσσι, 30].

ἄκριας, ‘heights’ from ἄκρις, but only found in this form. The root is ἄκ in ἄκρος, Lat. *acus*, *acuo*, &c. This use of διά with acc. is un-Attic and poetical.

ἠνεμοέσσας (ἄνεμος), ‘windy.’ The η appears too in ὑπήνεμος, &c., it is an Ionic lengthening, cf. ἠγορέη (ἄνῆρ).

401. αἰόντες, αἰώ (root ἄν) usually has the sense of ‘hearing’ as here ; it also means ‘to feel’ and ‘to know.’

402. περὶ σπέος, with ἰστάμενοι.

ὅτι ἐ κήδοι, ‘what ailed him,’ the regular pronoun and mood for indirect question after the imperf. εἶποντο. [Cf. εἶρετο, 251]. So προΐειν πεύθεσθαι οἳ τινες εἶεν, 88. [ὅτι Epic for ὅτι as ὅπη (457) for ὅπη].

403. τίπτε, syncopated Epic form of τί ποτε. It usually means ‘why on earth,’ as in 494, but here it goes most suitably with τόσον ἀρημένος, ‘what great distress of thine is this that thou didst so cry out?’ Cf. τίπτ’ ἔτι μείζον . . . ἔργον ‘what still greater deed, Bk. 11. 474.

ἀρημένος, an Epic perf. part., no other form of verb in use. Generally accompanied by a dat., cf. ὕπνῳ καὶ καμάτῳ ἀρημένος, ‘overcome by, &c.’ Bk. 6. 2. Etym. doubtful, some refer it to ἄρη ‘ruin,’ others to an obsolete ἀρέω conn. with βαρύς or ἀραιός, others to ἀράω equiv. to ἀράσσω.

βόησας. The root *gu* in Skr. and kindred languages proves that both βοάω and Lat. *bov-are re-bo-are*, &c. have undergone labialism, cf. note on ἦπαρ, 301.

404. [ἄμμε, acc. pl. for ἡμᾶς, cf. ἄμμες, 303 n.]

[τίθησθα, Epic imperf. ind. for ἐτίθης, cf. the Attic ἵσθα and οἶσθα].

405. ἦ μὴ . . . ἦ μὴ, ‘can it be that . . . or can it be that, &c.’ A double direct question like 253 (cf. also 175 n). ἦ μὴ is used like ἄρα μὴ in Attic, Lat. *numquid*.

ἀέκοντος, [Epic for ἄκοντος] with σευ (278).

406. σ' αὐτόν, 'thee thyself,' to be distinguished carefully from the Attic σεαυτόν (reflexive) which does not occur in Homer, though the pers. pronouns with αὐτός can be used reflexively, e.g. ἐμοὶ αὐτῷ, 421.

κτείνει, 'is trying to slay thee,' cf. εἴ τις σε . . . κτεῖνοι. Soph. Oed. Col. 993. Observe that δόλῳ ἢ βίῃφι forms one expression, 'by craft or violence'; if another member of a disjunctive question were introduced we should have ἢε. Cf. θύρηφιν, 238 n.

408. The ambiguity in οὐδέ as well as Οὐτις is evident. Polyphemus says 'Noman is slaying me by craft, *and not* by force,' (cf. 216.) His friends hear 'No man is slaying me by craft *nor* by force.

409. πτεα πτερόεντ', 'winged words' (flying like an arrow) common expression in Homer.

410. οἶον ἐόντα, 'in thy loneliness.' The next line is not, in point of sense, a regular apodosis to this. We should rather expect 'then we cannot help thee.' μή τις stands regularly for οὐ τις in the protasis.

411. [νοῦσον, Epic and Ionic for νόσος, cf. μοῦνος, ξείνος.]

ἔστι, equiv. to ἔξεστι. Διός, 'sent by Zeus,' a gen. of *origin*. For ἀλέασθαι cf. 274.

412. [εὐχεο, Att. εὐχου, cf. αἰδεῖω, 269.]

ἀνακτι, really ῥάνακτι, so the hiatus is only app. cf. 440.

413-472. *At dawn Odysseus and his comrades, by means of the rams that go out to pasture, elude the Cyclops, and escape to their ship.*

413. [ἔφαν, Epic for ἔφασαν, cf. μίγεν, 91. This -ν for -ντ only occurs in non-thematic historic tenses.]

414. ὥς, elliptical—'to see how, &c.

μητις ἀμύμων, 'my clever counsel.' ἀμύμων, (which Curtius regards on account of the υ as an Aeolic word, conn. with μῶμος 'blemish') is often applied to persons either in the sense of 'blameless,' or merely 'handsome.' There may be a pun intended in μητις, which answers to the μή τις of the Cyclopes (410) as Οὐτις to οὐ τις.

415. ὠδίνων, (ὠδῖς) commonly explained 'suffering as if in travail,' but acc. to Schenkl 'writhing.' ὠδῖς is variously referred to ὀδύνη and δίνη.

416. ψηλαφόων, 'groping,' most probably to be referred with Curtius to root ψαλ, whence ψάλλω, cf. Lat. *palpare*. Doederlein supposes an adj. ψηλός from ψάω, combined with ἀφή from ἀπρω. Join ἀπὸ . . . εἶλε.

417. *ἐνί*, (rare) doubtless formed (by a kind of 'anticipation') from *ἐνί* (11) and itself shortened to *εἰν*, 392.]

[*πετάσας*, weak aor. part. of *πετάννυμι*, Epic *πίτνημι*.]

418. 'to catch, if he might, any one that was going forth with his sheep,' (B. L.) Cf. *εἴ μοι . . . δοίη*, 229 n.

[*δεσσι*, also *οἷεσι* (Bk. 15. 386) and *οἷεσσι*, cf. 184 n. In this form only the *ι* of the stem is displaced by the *ϝ*].

[*θύραζε*, the suffix *-ζε* (cf. *Ἀθηνᾶζε χαμᾶζε*) is distinct from *δέ* (58) the latter being almost always added to a case-form, the former to the word-stem. Curtius explains the *ζ* as arising from *j*, and would compare these forms with dative or locative forms elsewhere].

419. *οὕτω*, to be taken with *νήπιον*, while *ἐνὶ φρεσὶ* accompanies *ἤλπετο*. *ἔλπομαι*, &c., conn. with Lat. *volup volup-tas*, &c., the *ϝ* being proved by the forms *ἔ-ολπα*, *ἐ-έλπετο*.

420. *ὅπως . . . γένοιτο*, 'how all might be for the very best.' (B.L.) Cf. *φραζώμεθ' ὅπως ὅχ' ἄριστα γένηται*, Bk. 13. 365.*

ὅχ' ἄριστα. The adv. *ὅχα*, probably conn. with *ἔχω*, cf. *ἔξοχα*, 551, (acc. to some with *ὀξύς*) meant orig. 'prominently' and is only used with *ἄριστος*, cf. 432. For the abstract use of the neut. pl. *ἄριστα* Merry compares *οὐκέτι φυκτὰ πέλοντο*, Bk. 8. 299.

421. *εἴ τιν' . . . εὐροίμην*, 'if perchance I might discover,' cf. 229 n.

θανάτου, ablative gen. acc. to Ameis. *εταίρων λύσις* would be a possible obj. gen. *ἐμοὶ αὐτῷ*, reflexive, cf. 406 n.

422. *ὑφαῖνον*, 'I wove' a very common metaphor in Homer, esp. with the words *δόλους* and *μῆτιν*. Cf. the use of *ράπτω*, 'to stitch,' and so 'to contrive,' e.g. *σφιν κακὰ ράπτομεν*, Bk. 3. 118. It is probable that even *ὑμνος* (for *ὑφ-μνος*) is conn. with root *ὑφ*; it would thus mean a 'web' of song. Cf. the name *ῥαψῳδοί*.

423. *ὥς τε*, &c., 'as a man will for his life' (B.L.) cf. Lat. *utpote*. [For *ἦεν* cf. *ἐνέην*, 164 n].

425. *διες*, only found here as a dactyl, apparently owing to the *ϝ* after *ο* allowing the voice to dwell on the syllable, cf. *συνεχές* (74). Aristarchus wrote *οῖες*. This line and the next are parenthetical or explanatory, cf. 319 n.

δασύμαλλοι, 'thick-fleeced,' *δασύς* conn. with Lat. *densus*.

* This constr., *ὅπως* or *ὥς*, with subj. in primary and opt. in hist. sequence, after verbs of *pondering* or *considering*, is common in Homer. In Attic the fut. ind. and fut. opt. are used, rarely the subj. or other tenses of opt. Cf. also 554.

426. *ιοδνεφές*, 'violet-dark,' from *ιον* (*ιον* Lat. *vio-la*, hence no hiatus) and *δνόφος*, conn. with *γνόφος* and *κνέφας* (168). The *γ* of *γνόφος* is softened from the orig. *κ*, and the *δ* has arisen by the influence of the *ν*.

είρος, for *φεῖρος* or *φέρος* 'wool,' Lat. *vellus*. Hence the compound *ειροπόκος* (443). The Attic (dim.) form is *ἔριον*.

427. *ἀκίων*, 'silently,' an adj. probably connected with *ἡκα*, *ἀκὴν* from a root *ἀκ*, seen in *ἀκίομαι*.

[*ξυνέργον*, imperf. of *ξυνέργω* or *ξυνεέργω*, cf. *ἔρχατο*, 221 n].

λύγοισι, 'withies,' properly the *agnus castus*. Conn. with Lat. *ligare*.

428. *τῆς ἐπι*, for *ἐπὶ ταῖς* (relative). Note the anastrophe.

ἀθερίστια, cf. 189 n.

429. *σὺν τρεῖς*, &c., 'taking three together,' a tmesis. Most texts have *σύντρεις*, cf. *ξυνεείκοσι*, Bk. 14. 98.

αἰνύμενος, cf. *αἰνυμένους*, 225. *-ος* justified by stop and caesura. *συναίνυμαι* also occurs Il. 21. 502.

430. [*ἔτην*, imperf. dual of *εἶμι*, showing the simple root *ι*. So in the pl. *ἔ-μεν*, *ἔ-σαν*, while the first sing. is *ἔ-α*].

[*σώοντες*, from *σώω* an old form of *σώζω*].*

432. *γάρ*, exactly similar to the *γάρ* in 319 (see n.) The line is explanatory, cf. also 425 n.

[*ἔην*, cf. *ἐνέην*, 164]. For *ῥχα* cf. 420.

433. *κατὰ . . λαβόν*, tmesis, 'having laid hold of.'

λασίην . . . ἐλυσθείς, 'curled beneath his shaggy belly.' The acc. with *ὑπό* gives notion of extension, cf. *παρὰ θίνα*, 46. *ἐλύω* from root *λελ*, whence *ἔλιξ* (46) cf. Il. 24. 510.

434. *κείμεν*, 'I lay,' peculiarly used for 'I hung.'

αὐτάρ, &c., 'and having turned over I held on firmly by my hands to the wondrous fleece with patient heart.'

ἀώτου, conn. with root *άφ* 'to blow' (*ἄημι*, &c.)

435. *νωλεμέως*, 'firmly,' also 'continually,' like *νωλεμές* (prob. neut. from adj. *νωλεμής*.) Etym. very doubtful. Duntzer refers to *νη-* and an adj. *ὀλεμής* (*ὄλλυμι*) so 'imperishably,' while Benfey suggests a connection with *ἡρεμα* 'quietly' (*ρ* often passing into *λ*). The adverb goes of course with *ἐχόμεν*.

* Hence also *σώεσκον*, Il. 8. 363, and with shortening *σώωσι*, Il. 9. 393. A still older form is *σαώω*, whence fut. *σαώσω*, aor. *ἔσάωσα*.

στρεφθείς, practically 'face upward,' as B. and L. translate. Some take it with χερσίν 'with my hands twisted in,' i.e. to the wool, but χερσίν is emphatic enough with ἐχόμεν, since the others were held on by the withies.

[τετληότι, with indic. τέτληκα, τέτλα-μεν, cf. γεγά-ασι, 118 n].*

438. νομόν δ', (νομόνδ') cf. βουλευτόν δέ (58) σταθμόν δέ, 451.

ἐξίσσυντο, a real hiatus, as ἑάρσην cannot be proved.

439. θήλαιαι, the fem. is used κατὰ σύνεσιν, since μῆλα precedes. We may supply δίες καὶ αἶγες.

[ἐμέμηκον, imperf. of μηκάομαι (whence μηκάς, 124) formed apparently either from perf. μέμηκα, or from a new present-stem].

[ἀνήμελκτοι, (ἀν- ἀμέλγω). For the η cf. ἀν-ήκεστος (ἀκέομαι), ἀγ-ήνωρ, 213 n.]

440. οὔθατα, from οὔθαρ, identical with Lat. *uher*, Eng. 'udder.' Cf. ἐ-ρυθ-ρός and *rub-er*, 163 n.

σφαραγεύντο, 'were swollen to bursting,' cf. 390. The plural can hardly be explained here as in 109 and 222. Cf. Bk. 10. 223. No hiatus, cf. ἀνακτι, 412.

441. ἐπεμάλετο, cf. ἐπιμασσάμενος, 302.

442. [ἑσταότων, indic. ἕστηκα, ἕστα-μεν. Cf. 435].

τὸ δέ, explained by next line, 'but this in his folly,' &c.

443. ὥς οἱ, &c., 'how that my men were bound beneath the breasts of his thick-fleeced flocks' (B.L.) Nitsch and others read ὥς οἱ, 'how that they,' to supply a subject to δέδεντο. With our reading οἱ is an ethical dat. (cf. μοι, 42, 447), and the subject of δέδεντο must be understood, cf. the second explanation of ὥς εἰ τε . . ἐπιθείη, 314.

δροπόκων, from εἶρος—πέκω (Lat. *pec-to*) cf. 426.

444. μήλων, partitive gen. with ὕστατος, cf. 432.

445. 'cumbered with his wool, and the weight of me and my cunning' (B.L.) Merry, after Nitsch, describes λάχνῳ καὶ ἐμοί as a kind of hendiadys, 'by me sticking to his wool,' because the ram could not exactly be cumbered with his own wool. But possibly it is meant that the wool was unusually thick and heavy (cf. 432, and θεσπεσίῳ, 434) and now he carried Odysseus as well.

* The lengthening to η, cf. κεκοτηότι (501) τεθνηώς, τετιηώς, &c., is due to compensation, the suffix -οτ being originally -φοτ, as the fem. -υια arose from -υσια, -φοσια.

πυκινά, adv., cf. πυκινῶς ὑποθήσομαι, Bk. I. 279. πυκνός is frequently applied in Homer to the mind and mental operations, e.g. with φρένες, νοῦς, βουλή, &c., in the sense of 'wise.'

447. κριέ, probably from κέρας, as if κεραιός. μοι, dat. eth., cf. 443. [ἔσσυο, 2nd sing. strong aor. or plupf. mid., cf. ἀπ-εσσύμεθα, 236 n].

The commentators remark that in the Iliad Hector, Achilles, and Antilochus are represented addressing their horses.

448. πάρος . . . ἔρχεαι, 'of old thou wast not wont to go.' πάρος frequently occurs with the pres. in Homer, as πάλαι in Attic, and *dudum* in Latin.

λελειμμένος . . . οἶῶν, 'lagging behind the sheep.' The gen. with λείπεσθαι, on the analogy of verbs denoting *comparison*, e.g. ἡσᾶσθαι, occurs again in Homer, viz. Il. 23. 523, Ἀντιλόχου λείπετο. In Od. 8. 125, we have οἱ δ' ἐλίποντο (without the gen.) meaning 'the others were left behind in the race.' Note οἶῶν disyll. usually οἷῶν trisyll. (441-3).

449. πολύ, adverbial, so πολλά, 465.

νέμει, 'didst graze on' (pres. mid.) Contrast the act. νέμων (233), 'shepherding.'

450. μακρὰ βιβάς, 'with great strides,' an expression generally used of heroes, cf. Bk. II. 539. [βιβάς redupl. pres. part. from the root βα (βαίνω) formed as if from βίβημι, cf. ἰστάς. A present βιβάω was formed by a change to the thematic conjugation].

451. σταθμόν δέ, cf. νομόν δέ 438 n. From root στα (ἵ-στη-μι,) &c. cf. Lat. *sta-bulum*.

λιλαίει, cf. λιλαιομένη, 30.

ἀπονέεσθαι, this lengthening of a syllable for metrical purposes is frequently found in Homer, chiefly in long words, where it is necessary on account of several short syllables occurring together.*

452. ἐσπέριος, cf. 336. νῦν αὖτε, 'now on the contrary.'

πανύστατος, cf. πανυπερτάτη, 25. Supply εἰς (273) or ἀπονέει.

* Thus θυγάτηρ has θυγατέρεσσι, and ἀθάνατος, ἀκάματος are regularly used. The reason is different in σῦνχεές, cf. 74 n, and κατᾱνεύων, 490. The Scholiasts actually had different technical names for lines containing these artificially lengthened syllables, according to the particular positions in which they occurred (see Merry and Riddell on Bk. 12. 423.)

ἦ, here asseverative—‘surely.’ σί γ’ is pathetic. Observe the absence of *f* in ἀνακτος.*

455. πεφυγμένον, perf. mid. here followed by acc. as at Il. 6. 488, while at Od. 1. 18 the gen. is found. The latter constr. implies deliverance from troubles, &c., in which one has actually been involved, the former keeping clear of them altogether, as Merry shows.

456. ποτιφώνῃς, ‘endowed with speech,’ for the form cf. ποτιδόρπιον 234. Properly adjj. in -εις are derived directly from substantives, e.g., αὐδήεις. But Merry compares βαθυδινήεις and ἀμφιγυήεις for the irregularity. Ahrens reads with some MSS. ποτὶ φωνήεις.

457. ἀπᾶν, infin. of purpose, cf. πίνειν (249) and οὐδέ τις ἔστιν . . . ἀμῦναι, Il. 24. 489. [ὅπη, ‘where,’ Epic for ὅπη.]

ἡλασκάζει, ‘is skulking from,’ conn. with ἀλέασθαι (411). An intensive form, like ἀκουάζομαι, 7. Elsewhere intrans. so Bekker reads ἡλυσκάζει.

458. τῷ, ‘then,’ introducing the apodosis. [So La Roche always writes this adv. not τῶ, cf. 479.]

* The student must have remarked already that even in the words which undoubtedly possessed *f*, it is a movable letter, and may be ignored at pleasure; indeed, its recognition (in the permission of app. hiatus and the lengthening of short syllables by position) is probably an Epic licence, based rather on its former existence in the older literature (from which sprung the Epics) than on its actual existence in the living language. (1) words used in this book both with and without *f* are ἴς, 538 and 71, ἐρύω, 99 and 77, οἶνος, 163 and 362, ἕκαστος, 114 and 164, ἡδύς (σ*f*) 162 and 210, εἰδώς, 215 and 281, οἶκος, 35, and (οἴκαδε) 530, εἶπον, 355 and 279, ἔπος, 376 and 224, ἰάχῳ, 392 and 395, ἀναξ, 412 and 452, (cf. ἀνάσσει, 552.) (2) Other words used distinctly with *f* in this book are εἰκα, 190, ἔρυσθαι, 194, εἴκοσι, 209, the reflexive pronoun ἑο, &c. (σ*f*) 398, 234, 402, the poss. pron. ὅς (σ*f*) 34, ἔργον, 250, and ἰοδνεφές (σ*f*) 426. (3) A number of words also which are proved etymologically from Skr., Lat. and other cognate languages, to have begun with *f*, show no trace of it in this book, viz. ;—ἴσος, 42, ἐταῖρος, 60, ἔρσαι, 222, ἄρνες, 226, and ἄρνείος, 444, εἰλίπους, 46 and ἐλύω, 433 (from root *fel*) εἶρος, 426 and εἰροπόκων, 443, ἡδομαι, (σ*f*) 353 ἔλπομαι, 419. (4) Other digammated words occur, e.g. ἐσπέριος 336, but in positions which do not allow us to determine whether *f* is present or not. In the case of some words mentioned under (1) viz.—ἴς, οἶνος, ἕκαστος and εἰδώς, the absence of *f* is only attested by the presence of paragomic *ν*, but clearer instances occur in other parts of Homer.

ἄλλυδις ἄλλη, cf. note on ἄλλην ὁδόν, 261. The characteristic *υ* of the Aeolic dialect appears in ἄλλυδις, cf. ἀμύμων, 414.

459. θεινομένου, following οἱ, cf. the similar constr. of ἡμῖν . . . δεισάντων at 256 and note. 'Then should he be smitten, and his brains be dashed against the floor here and there about the cave, (B. L.) θείνω is conn. with Lat. *-fendo* (*of-fendo*, &c.) and possibly with Skr. *han* for *ghan*, cf. note on θερμαίνοιτο, 376.

καὶδ . . . λωφήσεις, 'should be eased.' For the tmesis &c., cf. 372. Mayor enumerates the different forms assumed by κατά through assimilation, viz.:—κάγ, κάδ, κάκ, κάμ, κάν, κάπ, κάρ.

460. κακῶν, ablative gen. with verb of *removal from*.

οὔτιδανός . . . Οὔτις, 'Noman nothing worth,' Hobbes.

461. ἀπὸ ἕο, occurred already with same quantity, 398.

462. ἐλθόντες . . . λυόμεν, &c., 'when we had gone a little way from the cave and yard, I first loosed myself from under the ram,' &c. As Mayor remarks, the verbs in 463 are equiv. to ἐλυόμεθα, so ἐλθόντες is explained, though formally incorrect.*

ἡβαιόν, Attic βαιόν, here used adverbially.

464. τὰ μήλα, &c., 'them, the long-stepping flocks,' cf. μακρὰ βιβάς, 450. Note the un-Attic positions of the art. and adj. as in 378.

ταναύποδα, from ταναός (*i.e.* ταναός, τανυ being enlarged from ταν, root of τείνω, &c) and πούς. The *υ* thus represents *f*, cf. ταλαύρινος, where however the *f* belongs probably to the second part of the compound. Distinguish δημός from δήμος.

465. πολλὰ περιτροπέοντες, often turning back,' to look. Two other explanations are offered (1) 'often doubling' to baffle pursuit (Nitsch), (2) 'often driving in,' sc. into a compact flock, for the purpose of taking them down to the ship (Merry). ἐλαύνομεν is imperf.

ἕφρ', 'until,' usually 'while' (56) cf. Lat. *dum*.

466. ἀσπάσιοι, 'a welcome sight.'

467. τοὺς, 'the others,' who had been devoured
στενάχοντο, 'they were proceeding to mourn.'

* Among the similar passages quoted, the most striking is ἀμφω δ' ἐζομένω γεραρώτερος ἦεν Ὀδυσσεύς 'when they were both sitting Odysseus was the more stately,' Il. 3. 211. Somewhat similar is Od. 12. 73, οἱ δὲ δύω σκόπελοι δ μὲν οὐρανὸν εὐρὺν ἰκάνει, followed by τὸν δ' ἕτερον at 101. In all the other instances quoted, both the classes into which the first subject is divided, are expressed in the nom., while here ἐταίρους is acc.

468. [ἔων, imperf. of ἑάω. Of the twelve verbs in which the augment becomes *ει* instead of *η*, all but ἑάω are proved to have begun with a consonant (*σ* or *φ*), see Student's Gk. Gram. § 236].

ἀνὰ . . . νεῦον, 'nodded back' in token of refusal or prohibition, the opposite of κατανεύω (490) which signified assent. With ὀφρύσι however the verb may mean simply 'forbade,' by frowning, cf. ἀνένευε καρῆατι, Il. 22. 205, where literal 'nodding back' is implied. Acc. to our punctuation κλαίειν depends on ἀνανεῦον, cf. ἀνένευσε . . . ἀπονέεσθαι, Il. 16. 252. The notion there however is rather 'refusing' a request than 'forbidding,' so the other punctuation seems better (with a stop at ἐκάστω) making κλαίειν depend on οὐκ εἶων, the clause ἀνὰ . . . ἐκάστω being thus a striking instance of parataxis, instead of ἀνανεύων, &c.

470. βαλόντας, (cf. βαλὼν ἐν νηὶ μελαίνῃ, Bk. 18. 84) implies haste, as the regular word for putting on board ship is ἐμβαίνω, used about sheep, Bk. 11. 4, (Merry).

473-542. *Odysseus repeatedly taunts the Cyclops, who hurls two great rocks, nearly swamping the ship, and invokes a curse from his father Poseidon.*

473. 'But when I was so far away that a shout might (just) be heard,' lit. 'as far as a man makes himself audible by shouting,' for γέγωνε always means an audible cry. Supply *τις* as subject. Cf. notes on ὥς εἶτε (314), ὥς οἱ, 443. Nitsch takes νηὺς as subject of ἀπῆν.

474. καὶ τότε, cf. 59 n.

κερτομίοισι, 'with taunts,' an adj. used substantively, as μελιχίοισι, ὀνειδείοισι elsewhere. Probably conn. with κείρω; the old etymol. from κῆρ—τέμνω is quite exploded.

475. οὐκ ἄρ', &c., 'so he was no weakling whose fellows thou didst think to eat by main might, &c.' (B. L.) οὐκ belongs to ἀνάλκιδος. Mayor translates 'he could have been no weakling, whose comrades thou attest up,' apparently taking ἔμελλες not of the Cyclops' intention but in another frequent sense, as though the constr. had been οὐκ ἄρ' ἔμελλεν ἀναλκίς ἀνὴρ εἶναι οὗ ἐταίρους ἦσθιες, &c.

476. [ἔδμεναι, non-thematic pres. infin. of ἔδω, cf. ἔδοντες, 75.] The pres. and fut. infin. are used indiscriminately with μέλλω, cf. ἀψεσθαι 379, κιχήσεσθαι, 477.

[κρατερήφι, cf. note on βίηφιν, 406.]

477. καὶ λήν, 'even to the utmost.' Mayor compares καὶ κάρτα, Soph. Oed. Col. 65, and Lat. *vel nimis*. Cf. note on λιλαιομένη, 30.

ἔμελλε, &c., 'were sure to overtake thee.'

478. αἶσσο, 'hadst shame,' αἶζομαι for ἀγ-ζομαι from root ἀγ in ἄγριος ἀγ-νός, &c. Cf. note on τέσσαρες, 335.

479. ἐσθήμεναι, contrast this thematic pres. infin. from ἔσθω (later ἐσθίω) with the non-thematic ἔδ-μεναι from ἔδω. For the σ cf. Lat. *es-ca*, conn. with *edo*.

τίσαστο, the various meanings and constructions of τίνω and τίνομαι should be studied. Generally speaking, the act. is 'to pay,' or 'make amends for,' the mid. 'to get paid,' 'get paid for,' 'exact payment from,' and so 'requite,' as here.

480. κηρόθι, a local adv. from κῆρ (κέαρ) cf. αὐτόθι, 29.

481. ἀπορήξας, usually written ἀπορῥήξας. Cf. ἀπορώξ 350, for the ὀ before ρ.*

482. κυανοπρόριον, (κύανος-πρόρη) 'dark-prowed,' a standing epithet of ships, like μιλοπάροχος, 125.†

483. This line is so manifestly interpolated from 540 that I have bracketed it, quitting La Roche for once. If the rock fell 'in front of' the ship, it could not possibly graze the rudder, as the other did when thrown 'behind' the ship (μετόπισθε, 539) see 540 n.

484. ἐκλύσθη . . . ὑπό, 'heaved beneath.' κλύζω is from root κλυ whence κλύδων, 'wave' and Lat. *cloaca*.

485. ἡπειρον δέ, commonly written ἡπειρόνδε, cf. 58. τήν of course refers to the ship.

παλιρρόθιον, (πάλιν-ρόθος) 'dashing back' from the spot where the rock fell.

486. πλημυρίς, &c., 'a surge from the deep sea,' in apposition to κύμα, and repeating the idea. πλημυρίς, conn. with πλήθω, elsewhere has υ, and means 'flood-tide.'

θέμωσε, &c., 'and drove her to the shore.' θέμωσε only occurs here and at 542, and is much disputed. Probably it is from θε root of τίθημι (a noun θεμός is given by Hesychius) and means 'caused' her to reach, &c.

* Curtius holds that this lengthening (or doubling) in compounds and before initial letters was due originally to double consonants, since these can be proved to have existed in many cases, *e.g.* ἀπορήξας, ἀπο-φρώξ and ἐπὶ φρηγμῖνι, 150 (ρήγνυμι, root φραγ, being akin to Lat. *frango*) μέγα φρόπαλον, 319, σῦνεχες for συν-σεχες, 74 (cf. ὑποδφεισας, 377) but that by a mistaken analogy the license was taken in the case of words not possessing double consonants, thus, δὲ νεφέεσσι, 68 and 145, δὲ νύμφαι, 154, ἀλλῶ ρίῳ 191, δὲ μέγα, 44, κέχυτῶ μεγάλα, 330, κατὰ μοῖραν, 245, κατὰνεύων, 490. Cf. περίρρεε, 388 n.

† Bekker shows that the correct spelling is πρόρη, not πῶρη, since it is (like πρύμνη) the fem. of an adj. πῶρος for πρόερος, a comparative form from πρό (beside πρότερος, cf. πῶτος for πρόατος) and νηὺς πῶρη actually occurs Bk. 12. 230.

487. κοντόν (prob. κεντέω) a 'pole,' 'boat-hook.'

488. ὥσα παρέξ, 'thrust her out from the land,' by poling, because it was too shallow to row.

ἐποτρύνας ἐκέλευσα, 'roused and bade' (simultaneously), the dat. belongs to ἐκέλευσα.

489. ἐμβαλέειν, &c., Merry explains 'to dash into [the sea] with our oars.' Editors compare *incumbere remis*, which seems rather to resemble προπεσόντες, 490. [κώπης = κώπησι, Att. κώπαις.]

ὑπ' ἐκ . . . φύγοιμεν, equiv. to the later ὑπεκφύγοιμεν.

490. κρατὶ κατανεύων, 'by nodding my head,' to be taken with ἐκέλευσα, as the command was not given in words, for fear of the Cyclops hearing, cf. 497. For κατὰ cf. ἀπορήξας, 481 n.

491. δις τόσσον, 'twice as far,' cf. 473, where it is said that they were only just within hearing. The inconsistency is hardly worth remarking.

ἄλα πρήσσοντες, 'making our way over (voyaging over) the sea.' This is probably the oldest meaning of πράσσω; it occurs with κέλευθον, Il. 14. 282, and more frequently with a part. gen. so πρήσσωμεν ὁδοιο, Il. 24. 264. Hence arose the sense of 'accomplishing' side by side with the material sense of traffic or commerce, cf. πρῆξις (253), passing into that of 'doing.'*

493. μελιχλοῖς, 'soft,' conn. with our 'mild.' The verb μειλίσσω is for μελιχῶ.

ἐρήτυον, 'sought to prevent me,' like προσηύδων, 'sought to address,' 492.

ἄλλοθεν ἄλλος, 'on every side,' cf. ἄλλυδις ἄλλη, 458.

494. τίπτ' ἐθέλεις, some MSS. have τίπτε θέλεις, but acc. to the best critics θέλω never occurs in Homer. Cf. 403.

ἐρεθίζεμεν, 'to provoke,' conn. with ἐρέθω, ἔρις, &c.

495. πόντον δέ, commonly πόντονδε, cf. 485.

496. καὶ δὴ, &c., 'and already we gave ourselves up for lost then and there' (Mayor). The aorist infin. for the fut. is peculiar.†

* The etymology of the word bears this out, since the πρακ of πράσσω (softened into πραγ) is an expansion of πρα in πι-πρά-σκω, which is again conn. with περάω, πέρνημι, &c.

† It is occasionally found, not merely with words like ἔλπομαι, ὑπισχνέομαι, &c., which by virtue of their meaning refer to the future, so that no ambiguity results, but even with νομίζω, οἶμαι and φημί, e.g. φάτο γὰρ τίσασθαι ἀλείτας, Bk. 20. 121; ἐνόμισαν . . . κρατῆσαι, Thucyd. 2. 3. οἶμαι γὰρ νιν ἱκετεῦσαι τὰδε, Eur. Iph. A. 462. In most of these instances the readings are corrected to the future by some critics. Cf. Goodwin, § 23, N. 2.

497. 'If he had heard any of us utter sound or speech' (B.L.) αὐδάω like γέγωνα (473), implying distinct speech. [τεῦ, also τέο, Epic for τινός]. Note that τευ ἦ form two short syll. by position.

498. σὺν κεν ἄραξ', 'he would have crushed.' ἀράσσω is no doubt akin to ῥήσσω, a later by-form of ῥήγνυμι.

δοῦρα, [Epic pl. of δόρυ, by metathesis for δόρυα, also δούρατα, cf. γαῦνα, 266], 'timbers,' a usual sense in Homer, cf. δοῦρ' ἐλάτης, 'planks of fir,' Il. 24. 450. Cf. also the Tragic use of δόρυ for 'ship,' Aesch. Pers. 411, &c.

499. μαρμάρω, 'stone' or 'boulder,' explained by Seiler as belonging to root μαρ 'to crush' (whence comes μάρναμαι 'to fight,' and possibly μύλος, Lat. *mola*, and other words for 'mill,' &c.), but usually referred to another root μαρ, seen in μαρμαίρω, 'to glisten,' μαρμάρεος and Lat. *marmor*. In Homer indeed it seems to mean rock of any kind, but in later writers particularly 'white stone,' Curtius). Here it is a subst., but in Il. 16. 735, an adj., with πέτρος.

δκριόεντι (δκρις equiv. to ἄκρις, 400, an Aeolism) 'rugged.'

τόσσον γάρ, &c., 'so far he hurls,' cf. τόσσην γάρ, 265. Note the absolute use of ἦμι.

501. [κεκοτηότι, cf. note on τετληότι, 435. This perf. of κοτέω only occurs in the participle].

502. [αἶ κεν, Epic for εἰάν or ἦν]. 3-spondee ending.

503. ἀεικελίην (ἀ-φεΐκελος, ἔοικα, &c.) 'unsightly.' Observe the double acc. with εἴρηται.

504. φάσθαι, infin. for imperat. common in Homer. Acc. to Aristotle, revenge is never complete till the offender knows by whom and why it is taken.

πολιπόρθιον (cf. 165) 'waster of cities,' usually πολίπορθος, cf. note on ἐλαΐνεον, 320.

505. Δαίρτω, 3 syll. by synizesis.

507. ὦ, always accented so, when an expression of grief or astonishment, often with πάποι or μοι.

παλαίφατα, (πάλαι-φημί) as θέσφατα from θεός-φημί. 'Ancient oracles have come upon me, cf. 477 for acc.

508. [ἔσκει, iterative tense from εἰμί].

μάντις (root μαν in μανία, μαίνομαι) 'a seer,' properly 'inspired.' *

* The μάντις is an interpreter of the will of Zeus or Apollo, by means of (1) dreams, (2) signs and birds, (3) sacrifices? (Mayor). These different classes were called respectively ὀνειροπόλοι, οἰωνοπόλοι and θυοσκοοί. Among the seers mentioned in Homer are Amphiaraus, Calchas, Helenus, son of Priam, Halitherses, and Theoclymenus.

ἥύς, also εὖς, (whence the adv. εὖ or εὖ) 'noble.'

509. [ἐκέκαστο, plupf. of καίνυμαι, possibly from root καθ, but of uncertain etymology. Some connect it with καθαρός, Lat. *castus* for *cad-tus*, others with καίω.]

510. [κατεγήρα, a non-thematic aorist (infin. γηράναι) from root of γηράσκω.]

Κυκλώπεσσι, probably local dat. 'among the Cyclopes,' though some make it depend on μαντευόμενος.

511. ὀπίσσω, 'in the aftertime' (B.L.), also used of place. ὅς is here demonstrative, acc. to Ameis.

512. χειρῶν ἐξ, 'at the hands,' cf. ἐμοὶ σύν, 332

ἁμαρτήσεσθαι 'that I should lose,' epexegetis of τάδε πάντα. The verb is not used elsewhere by Homer in this sense. ὀπωπῆς conn. with ὀπωπα, root ὀπ in ὀψομαι, &c., cf. note on ἦπαρ, 301.

513. ἐδέγμην, 'I expected.' [Cf. ἐλέγμην 335, ἔδεκτο, 353.]

514. Cf. 214. Mayor compares the Italian epopee, in which the giants and magicians are represented as living in constant dread of some hero, fated to subdue them.

515. νῦν δέ, 'but as it is,' often used in stating the real fact, after a wish or false expectation has been expressed, cf. αἶθ' ὄφελος . . . νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς ἔπλεο, Il. I. 417.

ἄκικς, 'a weakling,' from κίκς 'strength,' referred by some to root of κίω, κίνυμαι, by Curtius to root κυ, κνέω, κύμα, &c.

516. ἔδαμάσσατο, cf. for the tense πασσάμεθα, 87 n.

517. ἄγε δεῦρ', 'come hither,' cf. Lat. *huc age*, and note on εἰ δ' ἄγε, 37.

[παρ . . . θέω, Attic παραθῶ. For the diphthong cf. note on δαείω, 280. Curtius argues that η is probably correct in all these forms.]

518. πομπήν τ' ὀτρύνω, &c., 'and speed thy parting hence, that so the Earth-shaker may vouchsafe it thee,' (B.L.) At first sight πομπήν seems to follow δόμεναι and the other acc. ὀτρύνω, but the phrase πομπήν ὀτρύνειν is so common in Homer that δόμεναι, &c., should probably be taken as epexegetical.

519. εὐχετάι εἶνά, 'he avows himself,' cf. 263. Observe πάις disyll. as often in Homer.

520. αὐτός, 'he himself,' or, 'alone.' αἶ κε, 502. Poseidon was actually worshipped at Tenos as the 'healer.'

523. αἶ γάρ . . . δυνάμην, 'would that I could.' αἶ γάρ and αἶθε are regularly used in Homer, as εἶ γάρ and εἶθε in Attic, with the opt. (but not with the secondary tenses of the indic.) in expressing a wish. 'Would that I could deprive thee of life and being and

send thee within the hall of Aïs (Hades) as surely as even the Earth-shaker shall not heal thine eye.'

ψυχῆς, not so strong as αἰών. It sometimes means simply 'consciousness,' e.g. Il. 5. 696, τὸν δ' ἔλιπε ψυχῇ of Sarpedon fainting. At 658 he says ἔπειτά με καὶ λίποι αἰών, in prospect of his death.

524. εὐνιν, 'bereft,' for φένιν from a root να 'to lack,' whence Gothic *vans*, Skr. *ûnas*, 'in want of.'

[⁷Αἶδος, metaplastic gen. of Ἀΐδης, beside the regular gen. Ἀΐδαο or Ἀΐδεω, for a nom. ⁷Αἶς never occurs, nor does Ἀΐδης (2 syll.) in Homer. Ἀΐδης (ἄ-φιδ) 'the Unseen.']

ἔσω, also ἔσω, from εἶς, generally used in Homer as here, *after* the acc. which really depends on the verb of motion. The later constr. with gen. only occurs twice in the Od., never in the Il.

525. ὥς, often used as here in introducing a strengthening clause after a wish cf. αἶ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη . . . ὥς οὐκ ἔσθ' ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι, Il. 22. 348. In some instances e.g. Il. 13. 828 οὕτως or ὥς is introduced into the wish itself (in sense it must be supplied here) cf. the use of *sic* in Latin.

527. χεῖρ', for χεῖρε, cf. ἀνεσχέθομεν Διὶ χεῖρας, 294.

ἀσπερόντα a mere standing epithet, as Merry remarks, for it was now day.

528. [κλύθι, non-thematic strong aor. imperat. of κλύω. The only other similar form of this verb is mid. part. κλύμενος, though redupl. forms κέκλυθι, κέκλυτε occur. The indic. is thematic, ἔκλυον, 536. Cf. ἔγνω γνῶθι, ἔβην βῆθι, ἔδυν δῶθι, &c.]

γαῖοχος, 'girdler of the earth,' from γαῖα and ὀχέω, ἔχω. Some explain 'possessor' or 'lord of the earth,' while others give quite a different etym. from γαίω—ὄχος, 'delighting in chariots.'

529. ἐτεόν, 'in sooth,' adverbial neut. acc. of ἐτεός from ἐς root of εἰμί, as is shown by the Skr. *sat-jas* 'true' (conn. with our 'sooth') from *sat*, originally *a-sant*, partic. of *asmi*, εἰμί. We should expect ἐτεός, since σ has been lost.

530. δός, like *da* in Latin followed by the acc. and infin. Mayor remarks that this is the regular form of prayer in Homer (1) an invocation of the god by some title of honour ; (2) the ground of the claim introduced by εἰ ; (3) the petition itself. Cf. Il. 1. 39, &c.

[οἴκαδ', equiv. to οἶκον δέ, but peculiar, as οἴκα is not an acc. form.]

531. An interpolation from 505, omitted by best MSS.

533. ἐκτίμενον, 'well built' (standing epithet.) κτίμενος is a non-thematic strong aor. part. from root κτι (κτίζω, &c.) Cf. 130. Note the absence of the prep. with the first noun οἶκον, and its presence with the second, γαίαν, a phenomenon often occurring in Classical Gk. ; however, both constructions occur in Homer.

[ἐήν, equiv. to ἦν, *suam*, cf. note on ἦς, 28.]

534. ὀψέ κακῶς, not 'wretchedly late' but 'late and wretchedly,' cf. εἰλίποδας ἔλικας for asyndeton. ἔλθοι and εὖροι are of course true optatives of wish.

ὀλέσας ἄπο, tmesis and anastrophe, cf. φυγὼν ὑπο, 17.

535. ἄλλοτρίης. Odysseus did actually return in a Phaeacian ship, Bk. 13.

ἐν . . . οἴκῳ. For the peculiar position of the prep. which usually is only separated from its case by particles or enclitic pronouns, cf. βαλέει δ' ἐν φάρμακα σίτῳ, Bk. 10. 290; τοῖον ἀνήλυθεν ἐκ δόρυ γαίης Bk. 6. 167. It cannot be explained as an inverted tmesis for ἐνεύροι, since that only occurs with disyll. preps. (Merry.)

537. [λᾶαν, for λᾶφαν, conn. with λεύω, λευστός, &c., Attic λᾶς.]

538. ἐπιδινήσας, 'with a whirl.'

δὲ ἴν' cf. n. on ἴς, 71. 'He put forth a measureless strength,' (B.L.)

ἀπᾶλθρον, 'immeasurable.' πέλεθρον is the Epic form of πλέθρον, meaning orig. 'a full (measured) distance,' cf. our 'measured mile,' since both words come from root πλα in πλέως, πίμπλημι, &c. The first ε in the Homeric forms is no doubt inserted, not original.

540. τυτθόν. With our punctuation this adv. goes with μετόπισθε, 'a little astern of the dark-prowed ship.' The old commentators joined it with εἰδέυσεν. δέ is sometimes found in the third place in Homer, but only when the first two words are in very close connection (Merry.)

εἰδέυσεν, &c., 'but he failed to reach the end of the rudder' or 'steering-paddle.' The οἰήιον (possibly from root οἶ in οἶσω) was acc. to Merry strictly the *handle* of the πηδάλιον or steering-oar, but here it seems to be used synonymously with it. See Merry's App. δέω is no doubt conn. with δεῖν 'to be obliged,' cf. the fut. of the latter δεήσει for δεήσει. Both are probably akin to δέω 'to bind.'

542. χέρσον, here the shore of the little island (τὴν νῆσον, 543, cf. 116) not of the land of the Cyclopes.

543-566. *They join the rest of the fleet at the island, and sail on.*

544. ἀθρόαι, 'together,' often written ἀθρόαι (Herodian), shows the copulative α (like ἄλοχος, 41) for original σα, meaning 'with.'*

545. [εἶατ' for εἶατο, Att. ἦντο plupf. of ἦμαι with impf. force.]

ὀδυρόμενοι, prothetic ο probably, since δύρομαι and πάν-δυρτος occur.

ποτιδέγμενοι, 'expecting,' [non-thematic aor. part. of ἐδέγμην, 513.] The aor. part. with αλεί is peculiar; it seems to have practically the force of a pres., perhaps because δεχόμενοι would be impossible in Epic verse.

* This α is found in other words, e.g. ᾄ-πας, the breathing representing σ, ᾄ-δελφείος ᾄ-πεδος, &c., it sometimes appears as ο, e.g. ὄ-πατρος.

546. ψαμάθοισιν, a poetical and expanded form of ψάμμος, cf. γνάθος from γένυς.

548. γλαφυρής. γλάφω and kindred words are conn. with Lat. *glaber*, 'bald' or 'smooth.'

551. μήλων δαιομένων, 'in the division of the sheep,' a gen. abs. (cf. 390 n.) since a gen. depending on ἔξοχα is usually either ἄλλων or πάντων.

ἔξοχα, 'beforehand,' or as some explain it 'specially,' 'by preference.' Neut. pl. of ἔξοχος (ἔχω); the form helps to explain ὄχα, 420. This ram was no doubt the one that saved Odysseus.

553. ῥέξας, 'offering up,' a frequent sense of ῥέζειν and ῥρδειν in Homer, usually with ἱρά or ἐκατόμβας and dat. of the God. Cf. the use of *facere* and *operari* in Lat. (not with the acc.) e.g. *cum faciam vitula*, Virg. Ecl. 3. 77. *Justis operata sacris*, Hor. Od. 3. 14, 6.

ἔκθα cf. κήαντες 231 n. Common reading ἔκαιον. The thighs were the choice parts of the victim offered in sacrifice.

ἐμπάζετο (etym. doubtful; some refer to ἐμπ a form of ἐπ 'to pursue others to πα, root of πάομαι) 'heeded' almost invariably with gen. Note hiatus before ἱρῶν, as at 56, though F is not proved. A parasitic *j* may have existed at one time.

554. ὁ γε. For this emphatic repetition of the subject, cf. 288 n.

μερμήριζον, 'was planning.' μέρμηρα, μέριμνα, μέρμερος, μάρτυς, and kindred words are all referred by Curtius to a root μερ or μαρ originally *mar*, whence also Lat. *me-mor* &c. (not *memini*.) For constr. with ὅπως and opt. cf. 420 n.

[ἀπολοίατο, cf. note on ἔρχατο (221) εἶατο, 545.]

556-557 = 161-162, 558-559 = 168-169, 560 = 152, 562-564 = 178-180, 565-566 = 62-63.

Merry quotes from Grimm and Lauer a number of mediæval legends belonging to Persia, Turkey, Roumania, Finland and Norway, somewhat similar to the story of Polyphemus, but differing in many particulars in each case. The blinding of the giant or ogre appears in nearly all, and the escape by means of a ram's skin in most of them, but the device of a false name only in one. The general idea conveyed by these legends may be that of brute force overmatched by cunning.

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